THE PACIFIC CHURCHMAN

Rev. D. R. Wallace
Priest in Charge
St. Augustine's Mission, Oakland

Volume LII.
Number 10.

San Francisco, May, 1917

Price Ten Cents
One Dollar a Year

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

ST. PAUL'S CHURCH, SAN FRANCISCO.

For the mid-day Easter service, St. Paul's Emmanuel Church found its commodiousness available, every pew being comfortably filled. Under the blue welkin without, athwart which drifted the flocculent cumulii "shepherded by the slow, unwilling wind," one passed through the tonic perfection of the spring day in response to a desire to lift up the heart in token of the appeal of the sanctuary's most sacred festival. For over against the vernal sunburst lay the shadow of an overseas Satanophany of hate and bloodthirst, inviting one to take renewed council with his conviction touching the meaning of the Paschal promise in a world distraught. And passing within the temple walls, the sunclad day glowing in mellow benediction through the chancel windows, the lilies massing their snowy beauty in assembled groupings about the apse, and the cadence of the organ tones symphonious over all, one felt it in his chords indeed to lustrate his secular life with interludes of the devotion that goeth up to pray. The processional of vested choristers, led by the crucifer, availed as an ecclasiastical color-guard, bearing in its midst our country's flag, symbolic of our divine commission to render unto Cæsar in time of need the things that are his, and chanting "Onward Christian Soldier" as its timely refrain.

In such a setting, with "the grappling vigor and rough frown of war" ensuing the world's debacle as a foil for the life beautiful envisaged in that Parish fane, there seemed enhanced merit in the Rector's fervid invocation to the spirit within one to come by its own of self-integrity. For whether there be the galvanizing enthusiasm of congregational psychology, the ultimate recourse is to the selfhood working out its own salvation: and whether there be wars, glutting trenches with Christians slaughtered to make a Prussian holiday, they shall pass, epitaphing the martyrs of time's lethal onfall with the glad Eastertides "*non omnis moriar.*"

With the incisiveness of a conviction that thrives to the intensity of a vision, the Rector admonished his hearers that the purport of the emptied Syrian sepulchre is not restricted to a *post-orbit* episode. Rather its interpretation lies within the wider relevance of our human life. It has its antepast of the life eternal in our daily self-reckoning with our spiritual host. For the Kingdom of Heaven is within, and the seeker after God has not to tarry the leisure of another plane of being to orient his spiritual saturation in its reaction upon the hope of immortality. Whoso loseth his soul for the Master's sake shall find it here and now. But seek within, and you shall breathe withal "the larger ether, the diviner air"; you shall elude the personally overtaken fate of the terror-mongering ministers of confusion that have made earth a shambles; and you shall let "*resurgam*" focus for you in one mighty word "the rapture of the forward view."

The Right Reverend Frank Hale Touret, fifth Missionary Bishop of Western Colorado, was consecrated in Grace Church, Colorado Springs, on the Feast of the Purification. Bishop Touret had been Rector of this Parish for seven years. Owing to a severe storm a number of Bishops and others were kept from attendance on the service, but the Presiding Bishop was able to get there and was assisted in the consecration by Bishop Capers of West Texas and Bishop Johnson of Colorado. Bishop Faber of Montana was the preacher.

A unique ambulance has recently been used in Mexico. Dr. Aves, the Bishop's son, who is the Missionary doctor in the hospital at Nopala tells of a young man who was brought to the hospital sitting in a chair, but the chair was fastened on his father's back and the poor old man was carrying his son, and had come a long, long way to ask for the help of the good doctor at the hospital.

St. Luke's Hospital

27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th.) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

Nightingale

AUTOMOBILE AMBULANCE

JOSEPH FOGERTY, MGR.

PATIENTS CONVEYED AT ALL HOURS TO AND FROM ANY HOSPITAL OR PRIVATE RESIDENCE BY COMPETENT ATTENDANTS

ESTABLISHED 1899

1335 GOLDEN GATE AVE.
SAN FRANCISCO PHONE PARK 400

HERBERT LEVY MELVILLE SCHWEITZER

Levy, Schweitzer & Co.

WHOLESALE BUTCHERS

Importers of Australian Meats

136-148 Fifth Street Telephone Sutter 626

The German Savings and Loan Society

SAVINGS (THE GERMAN BANK) COMMERCIAL

Incorporated 1868

526 CALIFORNIA ST., SAN FRANCISCO, CAL.

(MEMBER OF THE ASSOCIATED SAVINGS BANKS OF SAN FRANCISCO)

MISSION BRANCH, S. E. Corner Mission and 21st Streets.
RICHMOND DISTRICT BRANCH, S. W. Corner Clement Street and 7th Avenue.
HAIGHT STREET BRANCH, S. W. Corner Haight and Belvedere

DECEMBER 30th, 1916:

Assets	$66,633,735.94
Deposits	63,499,332.39
Reserve and Contingent Funds	2,134,403.55
Employees' Pension Fund	235,045.38
Number of Depositors	69,024

Office Hours: 10 o'clock A. M. to 3 o'clock P. M., except Saturdays to 12 o'clock M. and Saturday evenings from 6:00 o'clock P. M. to 8 o'clock P. M. for receipt of deposits only.

For the six months ending Dec. 31, 1916, a dividend to depositors of 4% per annum was declared.

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the

Province of the Pacific

Subscription Price—$1.00 a year, in advance

BOARD OF TRUSTEES

MR. R. M. J. ARMSTRONG
MR. ERNST G. GEARY
MR. A. C. KAINS
MR. A. I. KITTLE
MR. C. F. MILLS

EDITOR

REV. FRANK H. CHURCH
1217 Sacramento Street, San Francisco
Telephone Franklin 341.

BUSINESS MANAGER

F. T. FOSTER
342-348 Howard Street, cor. Fremont
San Francisco, California

Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

To PUBLISHERS: Kindly send books for review to the office of the Editor, 1217 Sacramento Street, San Francisco.

To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

MAY CALENDAR.

1—SS. Philip and James (Red).
2—Convocation of San Francisco, St. John's Church.
6—4tn Sunday after Easter (White).
13—5th (Rogation) Sunday after Easter.
14, 15, 16—Rogation Days (Violet).
17—Ascension Day (White).
Convocation of Oakland, St. Peter's Church.
20—Sunday after Ascension.
27—Whitsunday (Red).
28—Whitsun-Monday.
29—Whitsun-Tuesday.
30—Ember Day. Ordination Grace Cathedral.

ROGATION DAYS.

Never at least in recent years has there been greater need for the proper observance of Rogation Days than the present. The world's welfare depends on the crops of the American Continent. Let every Churchman then add the prayers on page 41 of the Prayer Book to their daily devotions, not only on the Rogation days but continuously till the war is ended and the world has recovered somewhat from its ravages. And forget not to pray constantly for our President and all the leaders in the great tasks that confront the nation. And more, let each citizen endeavor in every possible way to follow the suggestions that may be made in the way of economy and join in the Red Cross and other methods of relief. Many who have hitherto scoffed at the advocates of Preparedness are seeing their mistake and are heart and soul in the great movement for any emergency that may arise.

VICTORY.

Thanks be to God Who giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Sermon preached at St. Mark's Church, Berkeley, Easter Sunday, by Rev. E. L. Parsons, D. D.

Good Friday gathers into itself all the meaning of Christianity as Independence Day gathers into itself for the loyal American all the meaning of our American life and ideals. Easter is the great culminating festival of the Christian Church not primarily because of its own special significance, but because it interprets Good Friday. The Cross, not the Crown is the symbol of Christianity. Good Friday and the Cross need Easter and the Crown that eyes half blind may see and dull minds understand the glory of the victory in defeat. Easter makes clear to us that Good Friday is a day of victory. It reveals to our poor sight that the Cross is a throne, the thorns a golden crown, the wounds in feet and hands and side, the medals of the hero, the decorations of the returning conqueror. It is like the dazzling splendor of some Cathedral's great west window against which in the blaze of the afternoon's sun one should raise a mighty crucifix. Through the many-colored window the light streams upon it and glorifies it. The suffering is gone; the wounds are gone; the nails are gone—only there in the heavenly glory is a mighty crowned figure with arms outstretched in world dominion. Christ is victor on Calvary. That is Easter's message.

It is concerning the nature of this victory that I would ask you to think this morning. It is a matter of first moment to us in our individual lives. It is a matter which year by year we need to consider. It belongs to the eternally new and vital things because it is an essential thing and only the essential things are eternally new and vital. But it is more than that today; for today the great war is our war in a new sense and the need of victory is our need. On Good Friday the day of Christ's grim battle, we entered upon the war. As a nation we offered ourselves in sacrifice for the very cause for which He died—the cause of suffering humanity. It is well that Easter comes. It heartens us to a victory of which we cannot and will not doubt; but it does far more than that. It opens to us some vision of what victory really means.

We must note first then that Easter reveals to us that on the Cross those divine gifts, truth and love and goodness which fought with the powers of evil, hatred and error and wickedness, really prevailed. They were in no sense beaten. Only the frail body of Him in whom they lived was tortured and rent and brought to the death; but those glorious gifts continued to live. And thus man's first instinctive faith grows stronger that all those things which belong to God and to a high and noble humanity are imperishable things. As some one, looking out over long rows of mounds with their sad little wooden crosses back of the battle line in Belgium where the British army was holding the foe and reflecting upon the shortness and uncertainty of life, has put it:

"For every mound of Flemish earth
Shall witness bear as men go by
That greater things than Life and Death
Are Truth and Right which cannot die."

Bryant's line: "Truth crushed to earth will rise again," is the most familiar of all the expressions of this immortality of divine things.

But we must note that these divine things are not things which exist in a world by themselves. They are not like this book which I can think of as existing quite independently of any hand that holds it. Truth and goodness and love do not go about the world like men or grow like trees or lie on the ground like stones. They live only in persons. They belong to persons. Truth crushed to earth in Roger Bacon rises again in Galileo. Truth crushed in Wiclif and Hus rises again in the great leaders of the Reformation. Truth and goodness and love grappling on the Cross with hatred and error and wickedness means that the Saviour on the Cross is struggling with the powers of darkness embodied in other persons who bring their assault upon His own great soul. Those divine things live in the Divine Man. They are part of Him. Jesus gives Himself to humanity and the victory on the Cross is His unswerving devotion to this service of humanity to which He has given Himself.

Two inferences lie on the surface. The first is that the victory lies in the fact that these high purposes and divine gifts which are really the Christ Himself could neither be driven from Him nor crushed in Him by all the power of suffering. No hatred could make Him hate. No brutality and violence could move Him one hair's breadth from that unswerving loyalty to humanity. No blindness to truth expressing itself in the will to crush His truth could blind His eyes to the reality of things. The body in which for the time being these divine things lived might be rent and torn; but they were unharmed because He was unharmed. So God's cause may be beaten in that the particular purpose in which for the moment it is enshrined is defeated. For the moment God's cause in the world today is we believe intimately bound up with the right of small nations to live in freedom. And Belgium and Servia and Poland are crushed; but as long as freedom lives in the hearts of loyal men so long there is victory in their defeat. So too, in larger thought, whatever may be the fate of goodness and truth and love in any crisis on earth they still live in God. No victory can drive them from Him nor crush them in Him for they are not mere possessions which He has accepted; they are the very core of His being.

And the other inference touches our own part in the victory of the divine gifts. The victory among men of these things for which God strives depends on men. We cannot leave it to God alone for these things which we seek concern men, belong to men, live *among* men only as they live *in* men.

"The world is God's, not thine; let Him
Work out a change if change must be,
The hand that planted best can trim
And nurse the old unfruitful tree."

So spake the "Tempter" in Whittier's poem. But Tempter indeed he was, for it is quite clear that, just as the bravest general cannot win a victory if he cannot get his soldiers to follow him, nor the noblest political leader establish justice in the commonwealth without the people's co-operation, so God cannot reach His ends among men without men who will seek them with Him. The divine purpose of Christianity is victorious because Christ gives Himself utterly and unreservedly and unswervingly to that purpose. A single moment's hesitation on His part, a single step aside from the thorny path and God's purpose had failed. Without that devotion through Holy Week there had been no Easter.

The Day of Triumph depends upon the victory on the Day of Struggle.

America has entered upon the great war. We have long hoped (however keenly we believed in the cause of the democratic nations) that we might never need to take part in it. It was always, so thought America, our war; but we believed that we could help the great cause most by being in position to relieve suffering, to mediate, to lead in presenting to the world the highest ideals of friendship and permanent peace. Some of our own people condemned us as led by sloth and materialism. I venture to think that they did not know us well enough, but judged the real America by mere excrescences upon its life. Throughout these years it has been not lack of idealism but a vivid and real idealism which has guided us; an idealism of which the President's great address on the league of nations was a typical expression.

But at last entrance upon the war became our duty. The challenge was flung to the world. All community right and all dignity of world law were repudiated. We could do no more than take up our task and enter the ranks. We enter to strive for spiritual values; for the peace and freedom of the world, for the sacredness of humanity, for the dignity of weakness. We enter in order to help, as the President has phrased it, in organizing the world for justice and democracy. Like the struggle of Holland against Spain, like the Civil War in England, like the French Revolution and our own seven-year struggle against that great brother nation whom we now join in the war, it is a further conflict in that painful and slow struggle for the redemption of humanity—the redemption whose completion is pledged to us on Calvary and the Resurrection morning. It is a glorious and a sacred cause.

It is not, of course, a glorious war. No war is glorious. It is never glorious to destroy. It is never glorious to kill men. This work we undertake is only on a vast scale what the sheriff's posse will undertake against a band of escaped convicts in the Sierra foothills. It is not in itself glorious; but the horrid task is glorified by the cause. It is for the cause we struggle; not to win battles by killing other men.

And because it is a great cause we must pursue it with utter devotion. It may be that we, so vast in numbers, so distant and entering so late into the struggle, may be spared the crucifixion which has come to England and France and Russia and above all to Belgium and Serbia; but we must lift the cross. We must carry it. We must be ready to hang upon it. I mean, of course, that we are unworthy of a great cause unless we give ourselves to it with a great devotion. Our men, our women, our thought, our prayers, ourselves we must give them all unstintedly. The sacrifice of our choicest lives, discomfort, misery, privation and sorrow of every sort we must gladly undergo. For if the cause is not worthy of that devotion it is not worthy of any. There can be no Easter triumph unless there is the unswerving devotion of Holy Week. That is the first condition of victory. Indeed that ensures the real victory.

For again it will be clear if we think of Christ on the Cross that the only victory which is worth while is the victory of the ideals for which we strive and that victory, like the victory of Calvary, is won so long as those ideals remain unobscured and dominant. There are two aspects of the matter. It would be possible for us to win the war and lose the real victory. It would be lost if because the long months stretched out in suffering and privation, we should become so weary as in spite of victories on the battlefield to be ready to compromise and accept a peace short of that world organized for justice and democracy! That day of weariness will be the day of the "peace-at-any-price" man. It is then that he will be heard; for he is the compromiser, the man who surrenders principles, a far different man from the extreme pacifist who for a principle is risking today with fine courage his immediate interests and his reputation. Now and again one reads of the attempt to bring one of our allies (in fact if not in name) to a separate peace. That means the purchase of ease again by the sacrifice of the cause. Not that for America if America cares for a real victory! That would be as if Christ had won release from His Cross by some agreement with His enemies to give over His work.

But note also the other aspect of the matter. If that almost unthinkable event should come to pass, the loss of the war by America and the Allies with whom she has now joined her strength, there would still be the victory of the Cross if we hold fast to the purpose of our struggle. Nations falling shattered and broken, as Belgium has fallen or Serbia, for an ideal still live, as Christ lived after Calvary. There is no death for such spiritual realities; no real defeat. From such defeat a nation may rise again to new life. In the moment of defeat it needs the ear that is opened to the Easter message to understand, the eye that can see back of the suffering on the Cross, the glory of the throne and the crown.

But finally we must stress again our own vast responsibility in the working out of God's will. There must be steady loyalty to those high purposes of which we have been thinking, undying devotion to that world organized for justice and democracy, which is only a further realization of the Kingdom of God on earth. This terrible war is the battle for the establishment of a world of nations which know their unity in God as His family. The call is imperative that we hold fast our ancient faith in that ideal. In the surging passion of war we must still have faith in freedom in our own national life. We must still honor the men who with heroic bravery have stood firm for convictions, however opposed to our own; for the Kingdom of God on earth is built only on mutual respect and truth. We must still keep clean the conscience and recognize the highest patriotism not in him who shouts loudest but in him who seeks to make the nation serve aright the interests of God's Kingdom. We must still see the great vision of a law of the nations which shall bind together as well as order the conflicting aims of mankind, that majestic law which shadows if but dimly the eternal law of God's relations to men.

The soul of America is thrilling today to high purpose and the service of humanity and of God. It is ours to do our part in keeping that soul fresh and fine and sensitive to every high ideal. Greater social justice, finer enthusiasm for all the nobler expressions of human life, deeper respect for courage, larger trust in human nature—such ends we have to seek and to win. If we do not America must lose. There can be no Easter for her unless on Calvary she is faithful to her trust. It is with such high hope, such courageous purpose that we enter upon what Lloyd George has called the new crusade. It is a crusade for the holy things of God. It is guided by the vision of a world brought into unity at the foot of the Cross, a world made stable in the law of God. We believe in America's mission. Let us be faithful to our trust.

I can close with no fitter words than those of one of England's younger poets spoken of America two years ago. Alfred Noyes knows well the soul of the land to which he speaks—

"But you O land, O beautiful land of Freedom,
Hold fast the faith which made and keeps you great.
With you, with you abide the faith and hope
In this dark hour, of agonized mankind.
Hold to the law whereby the warring tribes
Were merged in nations, hold to that wide law
Which bids you merge the nations here and now
Into one people. Hold to that deep law
Whereby we reach the peace which is not death,
But the triumphant harmony of life,
Eternal Life, immortal Love, the Peace
Of worlds that sing around the throne of God."

THE INTERCESSION BOX.

"It is not by peace but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1.—For the payment of the debt on the property of the Cathedral Mission of the Good Samaritan and the funds in hand for its new Church building.

2.—For the work of making needed repairs and improvements in the building of our Old Ladies' Home.

3.—For the Provision for a City Missionary for Alameda County.

4.—For the success which attended the effort to remove the debt from St. Luke's Church, San Francisco.

5.—For the Faster glow of spiritual interest in our Congregations.

"Ask in Faith Nothing Wavering."

1. For a recall to more regular Church going of our communicants and especially our Church Officers.

2. For a more conscientious sense of our stewardship accountable to God for the right use of our means.

3. For a wider and more alert lay initiative and responsibility in Church affairs.

4.—For a blessing upon the Summer School, May 22-24.

5.—For a more earnest observance of the Rogation Days, May 14, 15, 16; of Ascension Day, May 17; and of the Whitsun-tide Ember Days, May 30, June 2.

6.—For a blessing upon the Candidates from the Church Divinity School to be ordained.

7.—For a blessing upon the newly appointed City Missionary for Alameda County, the Rev. A. L. Mitchell.

8.—For loyalty to country to be deepened by truer religion in all our congregations.

WILLIAM F. NICHOLS.

Mr. Church has on sale at the Diocesan House one of the beautiful Standard Prayer Books which was issued after the Revision of 1892, about 11 x 15 inches, red rubrics and illuminated borders on every page. It is like the one on the Altar of Grace Church before the fire, which cost $75. The owner needs money and offers this and also a set of 56 unbound parts of Virtue's Imperial Shakspere, edited by Charles Knight, including a Biography of Shakspere in six parts. The page is 11 x 15 and there are fifty-six steel engravings. They may be seen at the Diocesan House.

ST. AUGUSTINE'S MISSION, OAKLAND.

St. Augustine's Mission was begun by the Rev. E. F. Gee in St. John's Church, Eighth and Grove Streets, Oakland, on the last Sunday in July, 1910, Bishop Nichols of the Diocese of California being present and preaching. Colored Episcopalians from the cities gathered in large number, and enthusiastically joined this movement, which, it was felt, would be helpful to other members of the race. Each Sunday evening at 6 o'clock from that time evensong with sermon was sung in the Guild room, and classes for confirmation were prepared in the same place on Wednesday nights. Father Gee presented the candidates thus prepared for confirmation to Bishop Sanford of San Joaquin on May 18, 1911, and a large congregation witnessed the confirming of eleven persons, who were the first of over 100 confirmed at the Mission.

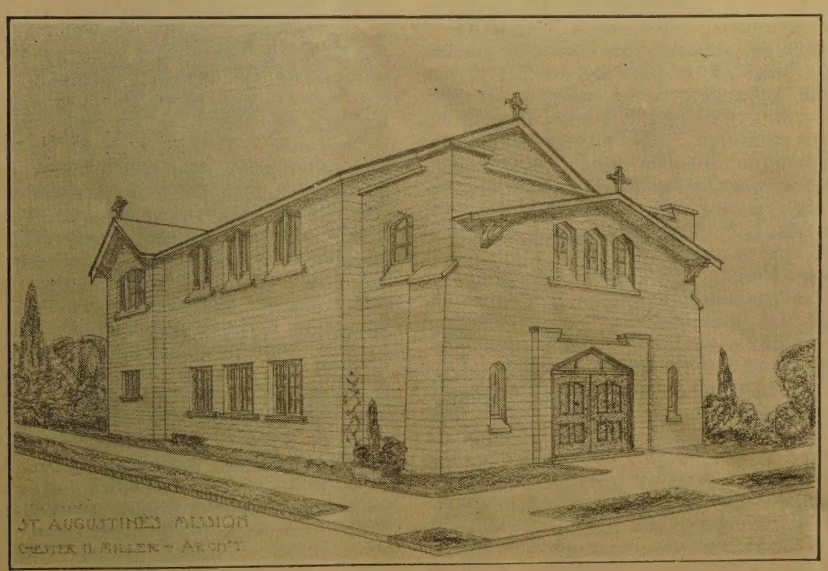
At this juncture it was considered wise to secure a priest who could give his entire time to the growing work. Rev. D. R. Wallace was assisting at St. Thomas' Church, Chicago, having been three years in Tennessee and five years at St. Augustine's Church, Boston, and at the suggestion of numbers who knew him was called to assume charge on August 6, 1911. He has never regretted his acceptance, and recalls with satisfaction some very substantial achievements.

Since his coming he has held over 1,600 services on Sundays and week days, both in Oakland and San Francisco. He has presented to Bishop Nichols for confirmation 97 persons; 59 others have been added to the communicant roll, 77 baptized, 17 couples married and 53 people buried. During the same period, $7,259.96 has been raised directly by pledges, offerings, and donations, and $2,000 more by entertainments. Of this amount $600 has been raised for improvements, and $1,000 is credited to the building fund which is now being accumulated.

St. Augustine's has always met its obligations for home and foreign Missions, and for objects of various kinds over $300 has been raised. The Sunday School has given $350, and after meeting its own expenses has given to the upkeep of the altar. So well satisfied were the Bishop and Archdeacon with the results achieved that in February, 1912, it was decided to purchase a lot and building convenient to several car lines and within walking distance of several populous districts, at the southeast corner of Twenty-seventh and West Streets. The lot cost $3,000 and is 45x90 feet, with a high basement cottage across the back, 32x36 feet. The congregation undertook to meet all expenses incidental to acquiring the property and making necessary alterations to the building thereon, which it did to the amount of $600. A chapel was provided, 32x25 feet, with vestry and kitchen in the rear, and seating about 85 people. This chapel, tastefully decorated, and comfortably but plainly furnished, has served for the purpose of worship, and with altar screened has served for various secular gatherings.

However, requirements of competition and enlarged usefulness demand a more pretentious and more adequate building. The congregation has been authorized by the Bishop and Archdeacon to have plans prepared, and to raise funds for a building, the cut of which appears herewith. This building, which will cost $6,000 complete, is of two stories, with Church above and Parish hall beneath, each seating 200 people. It will be of frame construction, and cover a space 39x65 feet. Space will be left for a Rectory, to be built later. With this equipment worship can be carried on in a proper manner under attractive circumstances. Many entertainments given by societies in halls can be given in the Parish hall, and the Mission will be able to invite the various organizations of the community to meet with it.

The second part of the building fund campaign will start May 6th, when the Rev. Mr. Wallace will begin the visitation of the larger Parishes of the Diocese to secure, if possible, dollar for dollar of money raised by St. Augustine's. A third part comprises appeals to wealthy individuals for the balance.



Proposed Building

J. SPAULDING & CO.
PIONEER STEAM CARPET BEATING MACHINES
Sewing and Relaying of Carpets a Specialty
Special Attention to Carpet Dyeing
Office and Works, 353-357 TEHAMA ST., San Francisco
Phone Douglas 3084 Home Phone 2347

To the Editor of the Pacific Churchman:

Epistolary controversy is not much worth while; but I beg to ask space to say a few words in regard to the letters from Mr. Cambridge and Mr. Gooden criticising my brief article on Compulsory Military Training in the High Schools which appeared in your February number. I must apologize to Mr. Gooden for using hyperbole to bring out the thought that we must educate boys to understand that the service of the country is a continuous daily duty in peace as well as in war. We constantly meet men who are ready to die for their country but have no ambition to live for it. That is false patriotism and false religion, as we all agree, and that was all I intended to say.

I must apologize to Mr. Cambridge for using illustrations in regard to militaristic tendencies which evidently diverted attention from the two simple propositions which I desired to defend. Neither correspondent really touches them at all. The first is that compulsory military training in the High Schools will not help the country in the present emergency. That must I think be admitted.

The second proposition is that, admitting the first, all the effort of Christian people should be directed towards furthering an after-war policy which will help to realize a stable world order. There can be no question that the international system which now exists is pagan, not Christian. There can be no question that military establishment (until it shall be merely a recognized international police force) is part of that system and necessitated by it. There can be no question that military training helps to impress the idea that that pagan system is normal and inevitable.

But it is not normal and inevitable; and it is precisely for the purpose of destroying it that we are fighting today. We are not fighting for national ends, nor even for national rights. We are fighting for real international law, for a real world order, for a real league of nations. Now my plea is that the task of war accomplished, we must throw all our thought and energy into educating the new generation into the new task of carrying forward that great work. We must not ignore the vision which Christianity and practical statesmanship at last both hold in common as does one of my critics; nor must we merely treat it as much to be desired although after all too far away to touch practical life, as does the other. We must give ourselves heart and soul to its realiation. We must shape our policies by it.

It is on that account that the President has definitely asked the nation to put aside all plans of "permanent military establishment" until the war is over. He foresees, he tells us, a league of nations which must guide our policy in all such matters. It is to me quite as important to "support the President" in that far-reaching plan for the future, as in the dread emergency of the present war. Surely nothing more thrilling has ever come to any living Christian man than to hear at last from the lips of the statesmen of the world, the practical men who are going to lead the world for the next decade, the profession of the faith that a stable world order, a League of Nations is not only a possibility but an immediate task. If the Church had done its duty that day would have come long ago. But at last it has come. It puts a new and great responsibility upon Christian people and I venture to think that even a petty local measure like military training in our schools must be studied and settled by Christian people primarily in relation to that responsibility.

EDWARD L. PARSONS.

RURAL MISSIONS

[Paper read by Rev. C. H. L. Chandler before St. Mark's Woman's Auxiliary Berkeley. Printed by request.]

Concluded

We hear a great deal today, about the many problems of life. We have the problem of the slums; the problem of the working classes; the problem of our social disorders; the problem of capital and labor; the problem of the unchurched masses, and many others. I have no desire to add another to this already overburdened list of problems, all of which threaten the civilization of today. But, I do wish to emphasize, with all the power I possess, the great important fact, too often ignored, that one of the BIG PROBLEMS of our national existence, is the preservation alive of the moral and social goodness of our rural communities. But, now, note this, please: the ONE FORCE that can preserve alive this moral and social goodness, namely, the country Church, IS ON THE DECLINE. Do you get that? In the hour of the greatest need in the development and progress of the rural sections of our land, the ONE PRESERVATIVE spiritual and moral force necessary to its highest progress IS ON THE DECLINE. For, it is a well known fact, that the country Church everywhere, is on the decline. You of the city, still have left some few city parishes to act as a leaven to save the whole, but we in the country, except in rare cases, have only closed doors to our Church buildings.

On the other hand, while the country Church is on the decline, those influences that sap the moral and spiritual vitality of these communities are on the steady increase. I refer to such subtle and generally demoralizing influences as the cross-country saloon and road-house combined; the big village or country town dance hall; Saturday night dances that run into the early hours of Sunday morning; the too often unmoral if not immoral motion picture show; the Sunday automobile, and the Sunday beach, with its various questionable accompaniments. Then too, there is not only a general increase in such evil influences, but there is also a general lack of public interest in any movement for community or social uplift, such as is done by the Y. M. C. A. or the Y. W. C. A. and kindred organizations. In fact, in many localities, quite often it is impossible, for various reasons, to secure any co-operation whatever, in any work of general community improvement.

Further, along with the decline of public interest in the country Church, there is a "weakened" or "sickly" interest in its work among those who still remain in the Church. The result of this is a general lack of material for carrying on the work of all departments of rural Church activities. For example: men are often unwilling to serve, or serving, do so only half-heartedly on the Vestry; women are "too busy" to serve in the Guild; singers with good voices "will sing when the Bishop comes, or other special occasions," but at no other time; those who might and ought to teach in Sunday School, "would like to do so you know, but you see, I don't want to tie myself down on Sunday morning." There is also a general lack of interest in attendance on the services of the Church, which is almost as great as the lack of interest in parochial finances. And as to benevolences or missions,—it is almost an utter impossibility to arouse any interest in these. Now do you see, and I have only skimmed the surface, something of what goes to make up the tremendously important problem of the rural Church and the country community?

And I wonder if you realize how this affects you of the city! Do you know that the families with the larger number of children—except those poorer families of the city—are to be found on our country farms and ranches? Do you know that temptations to immorality stalk through our country districts almost to the same extent that they afflict your city streets? Do you know that the cheap novel and the trashy literature of the day finds as large a percentage of readers in rural districts as they do in the city? Do you know that many of the false ideas of life and the low standards of living, influence country life fully as much as do the life of your city?

But, someone may ask, "How does all this affect us of the city?" Why, have you never heard of the constant stream of young men and young women from the country districts that flows to fill the walks of life in our larger cities? Or, is it a matter of no concern to you, as to the character of the lives and the moral worth of those who form this never-ending stream? Certainly, if you are receiving poor material from the country with which to build up your civic community, it is bound to affect the moral fiber and worth of your city life! If the source is impure the supply will not be pure.

Now, please do not misunderstand me. I do not mean to imply that you of the city must solve the problem of the rural mission, or that upon you alone devolves the duty of preserving the moral and social goodness of the country sections of our land. In the last analysis, the problem must be solved by us who live in the rural sections. Hence it is that the rural Church of today, in exact inverse ratio to the difficulty of the solution, has a grand opportunity for doing a noble work for God and those of His children in rural homes. The rural Church has a function to perform that the city parish cannot hope or be expected to fill; it can become the center—the very heart and life—of all that makes for better community interests. That involves not only the preaching of the Word of God and the Administration of the Sacraments, but the keeping alive in every way, of those ideals and interests that are vital to the life of the community.

Thus, the rural Church can stand for good citizenship; for a live interest among its members in those problems that belong peculiarly to its own community, and for the public activity of its membership as Christian citizens, in all matters of civic and moral upbuilding. Its Parish house or Guild hall may be offered free to the community for a common meeting ground for the consideration of problems of community interest; or a place where the young folks may find healthy recreation, innocent amusement and clean social pastimes, such as shall satisfy these desires of the young, without the accompanying influences found elsewhere. Indeed, there are many ways, of more importance and interest to the members of the rural Parish than to you of the city, in which the rural Church may perform its functions among its people.

But, and here is the crux of the whole problem of our rural Missions and weaker country Parishes, especially the former, as my experience leads me to speak. Few even of the country Parishes of our Diocese are able to support themselves and at the same time able to carry on the work they are called upon to perform. They must have some outside support, if they are to do more than merely to exist. That support must come from the Church in the city. It can come in no other way. It must consist of your genuine interest, your hearty support, your earnest prayers and your best financial means. If financial support cannot be given in any other way, then it would be unfair to you of the city Parish if the obligations to the Diocese at large were reduced.

It is not a case of "poor country relations" who are beggars at your door. Rather, it is the whole family of God, working as one united family, to solve not the problems of one particular community or locality, but ALL the problems confronting the entire Church. Those who live and work in our country Missions, and I speak not only of the Missionaries themselves, but of the lay people also, give many things to the work of which you in the city know nothing. There is not only the discouragements to which I have already referred, but there are many denials of things that are so common to you that you hardly value them. I refer, for example, to opportunities of hearing good music; good public speakers on interesting topics; leaders in social, civic and other leading topics and reforms of the times, and many other such things, all so common to you but rarely heard of in the country. In other words, those of us who live in the real country districts of the Diocese, must make some self-denial in order to carry on the Master's work. But, it is a work that concerns you of the city, almost as much as it concerns us. It is a work that affects you whether you are interested in it or not. Therefore, you too, must make some sacrifice. I know that means personal self-sacrifice and self-denial. But there is no other way. And, thank God, there is no other way, for it is true today as of old, that "it is more blessed to give than to receive."

The rural Church can bear its portion of the burden; can perform the work God has given it to do, and in time, I believe will solve its difficult problem, but it can do this only with the co-operation of its city brethren. And I don't believe it to be God's will that it should be done in any other way. For if I mistake not, the country Church is in no greater need of the city Parish than the city Parish is of the country Church. If you of the city confine your efforts to the solution of your own peculiar problems the result is selfishness. Selfishness is only the Christian form of expressing a Christian failure. And if we of the country Church, looking out upon the bigness of our peculiar problem, standing aghast at its size and our impotence in its presence, finally yield to natural inclinations and give up the fight, that, too, stands for failure. Adding two failures cannot make one success. Hence, it stands to reason, that insofar as any great forward movement or general advance of the Church of Christ is concerned, it can only come as the city and the country are united in harmonious work and effort. And then, after all, missions is not the object of any work, it is only the method whereby a certain work is accomplished.

And therein lies the real reason for the existence of our General, Home and Diocesan Missions, the true basis of which is mutual sympathy, mutual help and mutual continued self-existence. And I am firm in the opinion that when this, the true ideal of missions shall more firmly have seized the minds of more of our Church people, we shall discover anew something of the early Christian view of the beauty and the glory of the

Christian life, and regain something of that power which made those Christians such a mighty force in their day.

May God grant that, more and more, our Church people as a whole shall catch something of this new vision and ideal of missionary effort—until the Church shall press on to the last rampart of the dominions of worldness, and overcome all opposition to the cause of the King of Kings and the spread of His Message among ALL men!

As a student in the Deaconess Training School of the Pacific who is especially interested in the problem of religious education I have been asked to say something about the new Sunday School lessons that are offered by the General Board of Religious Education, and are known as the Christian Nurture Series.

It seems to me that the best thing in the series is its definite, cumulative, spiritual aim. There is no hit or miss, no trusting to luck. There is an aim for the whole course, for each year's work, for each section of the year, and for each lesson. There is nothing of the sense of confusion of which Charles Dudley Warner tells when he shot the bear and explained, as the story goes, that he just "aimed generally." Every move has been studied by efficiency experts, and, as in modern well-run business establishments, suggestions for improvements have been requested from, and offered by, the teachers who have been using the lessons during the period of trial. These will all be well considered before the new issue.

The cycle of lessons is based on the most recent findings of psychology and pedagogy, and they are well correlated with the five aspects of a well rounded Christian personality—(a) a knowledge of the Bible, (b) a memory stored with the great words bequeathed to us by men who walked close to God, (c) an enkindled Church loyalty, through knowledge of its meaning and work, past and present, (d) a developed personal devoutness or sense of the presence of God, (e) and the visible expression and overflowing of devotion in social service.

The lessons are not for dilettante teachers, there is no provision for the teacher who goes to class book in hand, reads the heretofore unseen lesson, asks the questions and then feeling very pleasantly self-satisfied complains that the children are tiresome. Happily this teacher is less prevalent than she was ten years ago and these lessons will tend toward the extirpation of the species; the form of many of the old lessons acted as an incubator for them, providing an open pitfall for times of stress, and we all know how one fall prepares the way for another. The Christian Nurture lessons are an invitation to the honorable teacher—if the expression sounds Japanese, so much the better for the Japanese—who knows the call to be a teacher to be a great honor, a greater responsibility, and an exceeding great reward. They call for the teacher who is able and willing to think and study, and they will well repay in self-development the one who does, and while discouraging the smatterer will thus gradually raise the whole standard of our schools. As Dr. Butler says, "The spiritual and mental training of the teacher decides the worth of the school. The value of its schools decides the worth of the nation and of the Church."

The denominational Sunday School Boards have had, on the whole, very much better Sunday School material than we, and they have very much better schools. But their lessons are lacking in many points which the Church in her experience during the ages past, and we in our own lives, have proven to be of inestimable value toward building up of character "unto a full-grown man, unto the measure of the stature of the fullness of Christ," so that, good as they certainly are, they still are not the best, especially now that our own Board is concentrating on the problem in the light of 1917.

They are more expensive than other lesson series, but we gladly, for our childrens' sake, pay high for our secular schools. At what rate do we value our religion? Is it wise to pay 50 cents for cheaper literature which fails to accomplish the desired results and then spend from $50 to $5,000 in patching up adult wrecks? Is it not economic wisdom to pay $5 (the figures are figurative of course) for literature that will efficiently aid in developing the child in a natural, well rounded way, and so prevent the wreckage?

Economize, work, save, in order to install these lessons in the autumn. They are worth it; it will pay.

AGNES I. CLARK.

To the Diocesan Educational Secretaries and the Parochial Leaders:

I cannot give up my work in the Educational Department without a line or two of farewell to tell you in the first place how much I regret giving it up, and in the second, that I am perfectly sure that whatever success has been accomplished in the past six years has been due to the efforts of your Diocesan and Parochial leaders rather than to anything that I have done. And so I feel that I am personally indebted to every one of you and shall always remember you and your work in my prayers.

Though I am going to take up a new type of work I do so with the firm conviction that the future expansion of the Church depends perhaps more than anything else on the activities of the Educational Department.

Let me assure that in Dr. William Sturgis, the new Educational Secretary, you have a leader in whom you will all rejoice, and under whom you can expect the work to go forward.

It has been a personal grief to me that our last fight together has been so badly blurred by the over-sale of the edition of the New World. I am sure that you all know just what the facts are: We calculated to a nicety that we had plenty of books to carry us through and then all of a sudden at the last moment orders began coming in from this and that place by tens and twenties and thirties, with a result that we are not only unable to supply the books, but were not even able to answer the letters. We had something like two thousand letters in twenty days. A slight mathematical calculation will enable you to see that the force that we have at the Missions House could not hope to handle such a tidal wave as that.

I am sure that we have all learnt our lesson and that everybody is going to order early next year.

May I take this opportunity as Latin American Secretary to enclose some suggestions to your classes?

With best wishes and hopes that we may continue our happy relationship despite the changes, I am,

Very faithfully yours,

ARTHUR R. GRAY.

To the Leaders of Mission Study Classes:

Quite a few enquiries have come in recently concerning the Specials asked for by the Bishops in Latin America. A Baltimore Mission Study Class, for example, wants to make a contribution to some one object, and it has occurred to me that perhaps you might at least like to know of something for which that very material thing which we call money is needed at once.

In a letter from Bishop Colmore, dated February 24th, he tells me that he has the opportunity to start an industrial school at El Coto, Porto Rico, if he can get a thousand dollars.

The facts of the matter are that the entire property is worth four thousand dollars. It belongs to Mr. and Mrs. Droste, the Missionaries in charge. With their accustomed and ever remarkable generosity they are willing practically to give the whole of it to us; but before it would be possible to transfer title they have to pay off an encumbrance of a thousand dollars.

Certain classes have already practically said that they would try to raise five hundred dollars of this. Would your class care to do its bit?

This is an entirely voluntary matter, and if you don't care to mix money in the deliberations of your class don't hesitate to say so, but I have thought that some of your people might become so interested in the possibilities of industrial development that they would be glad to make a plea somewhere to somebody for a gift toward this most admirable object.

Why could not this year's Study Classes found the School? Thus, five dollars from two hundred classes would give the whole sum needed; five dollars from one hundred would assure the purchase. We could call it The New World School.

Very faithfully yours,

ARTHUR R. GRAY.

Important at this time is an extract from Commerce Reports, "Importance of fully utilizing the soil," issued March 9th, by the Bureau of Foreign and Domestic Commerce, Department of Commerce, Washington, D. C.

"It is just as important under present conditions to have reserves of food as reserves of cartridges. When so much is dependent upon a good crop it is the part of prudence for the entire community to concern itself about the situation from the beginning of the season. There are certain common vegetables which make up a large part of the food supply, such as potatoes, beans, onions, etc., which do well in all parts of the country and can be grown in a small way without machinery, whose production this year in ample quantities should be assured beyond chance or doubt. This garden production can be greatly increased if a popular interest is awakened and systematic efforts are made to place idle town lots and near-by tracts at the disposal of people who are willing to work them.

"The grain crops can also be increased materially if all the business interests are aroused to an appreciation of the fact that the country confronts an emergency. The time to deal with next winter's food riots, next winter's proposals for an embargo and other wild legislation, and next winter's demands for higher wages is now."

It is significant that the suggestions from the report named, were made before our entry into the world war and that they have become momentous under actual existing conditions.

Diocese of California

Bishop's Appointments

MAY.

1.—SS. Philip and James' Day. P. M., Address to Cathedral Auxiliary.
2.—A. M., Convocation of San Francisco.
6. IV. Sunday after Easter. A. M., St. Peter's, Oakland. Evening, Canon Kip Memorial Mission, San Francisco.
11.—Evening, St. Luke's, Hollister.
13.—V. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.
15.—A. M., Convention of the Diocese of Sacramento.
17.—Ascension Day. A. M., Cathedral.
20.—Sunday after Ascension. A. M., Ross. P. M., Corte Madera.
22.—A. M., Opening service of Summer School.
23.—P. M., Annual Meeting of Cathedral Chapter.
25.—Examinations Church Divinity School.
27.—Whitsunday. A. M., San Mateo. Evening, Cathedral Mission of the Good Samaritan.
30.—Ember Wednesday. A. M., Ordination for Church Divinity School of the Pacific, Cathedral.

The Rev. A. M. Lloyd is supplying the Church of the Advent, San Francisco.

The Rev. Benjamin J. Davis is supplying the services at Richmond. We are glad to state that the health of the Rev. Charles E. Hitchcock is very much improved.

Rev. Francis C. Murgotten, Professor in the Church Divinity School, has been awarded a Fellowship at the General Theological Seminary in New York to enable him to take a course of advanced work there.

On St. Mark's Day. April 25th, the Rev. Granville Hudson Sherwood, D. D., was consecrated Bishop of the Diocese of Springfield (Illinois), in Trinity Church, Rock Island, Illinois.

The Rev. Henry Washburn, Professor of Church History in the Divinity School at Cambridge, Mass., will preach in St. Mark's Church, Berkeley, on Sunday morning May 6th. Professor Washburn was a classmate of Dr. Parsons at Cambridge.

St. James' Mission, Paso Robles, has taken a new lease of life since Rev. B. H. Jones took charge a few months ago. Easter was a Red Letter Day for the Mission as at that time there was presented a Chalice and Paten, Veil and Burse, Velvet Dossal, Silken Eucharistic Vestments, and an Alms Basin, the latter a memorial of the late missionary, Rev. George Dunlop, and a silk flag of the value of $50, the gift of Mr. Irving Schmelzel of St. Thomas' Parish, New York.

CAMP ST. ANDREW.

The Co-operative Camp for Boys and Girls, conducted each year by the Rev. George Maxwell, the "Bishop's Aid for Boys," will open at the old Camp Ground at Tocaloma, Marin County, on Tuesday, June 12th. The Boys' Party will leave San Francisco, Ferry Building, at 8:15 on that day and the Girls' Party on Tuesday, July 3rd. Applications should be made to Mr. Maxwell at 2840 25th Street, telephone Valencia 3090. The Camp fees are $3.75 per week, payable in advance.

The Fortieth Anniversary of St. Mark's Parish, Berkeley, was marked by a United Service of Holy Communion at 10 a. m., on St. Mark's Day, April 25th, in the Parish Church, all the Chapels uniting, and a Parish Social in the Parish House at 8 p. m. The April number of the Berkeley Churchman gave an interesting sketch of the history of the Parish from its inception in 1877, by Rev. J. T. Wheat, the first service being held in a small house on Chapel Street, near Allston Way, eight communicants being present. The name "Bishop Berkeley Mission" was adopted and the first Church erected in 1878 on Bancroft Way near Ellsworth, costing $1200, consecrated by Bishop Kip, June 8, 1878, the Rector being Rev. G. W. Mayer and the present name chosen. We hope to give more items from the History in our June number.

The Rev. Arthur L. Mitchell, in addition to his duties at St. Andrew's, Oakland, has been appointed by the Bishop, under the provision of Section 380 of the Canons of the Diocese, City Missionary to visit the Public Institutions in Alameda County.

The Rev. E. W. Couper has obtained a six months' leave of absence from Christ Church, Alameda. During his absence the Parish will be in charge of Rev. W. A. MacClean, Rector of St. Paul's, Salinas.

Miss Soulsby of England, who while staying at the Deaconess Training School has made a number of addresses, much to the interest and edification of her hearers, has recently left the Diocese, stopping at Watsonville and San Luis Obispo to address our Churchwomen at those points—a privilege highly valued.

St. Luke's, Los Gatos.

A troop of Boy Scouts has been organized by the Rector, who acts as Scoutmaster and spends two Saturdays a month practicing scout craft in the neighboring hills. A large number of boys of all denominations are interested in the movement. A Junior Troop, not old enough yet to be Scouts, has also been formed, the Rector going out alternate Saturdays with each troop.

The Sunday School, which has been non-existent for many months, was reorganized the first Sunday in Lent and now numbers twenty-eight and is growing, the text books used being those of the New York Sunday School Commission.

St. John's, Saratoga.

The services at St. John's Church are well attended and hearty, practically all the members being present every Sunday. Recently the grounds have been improved, ornamental trees planted and a neat fence built about the lot. Further improvements are contemplated.

The Annual Ordination at the close of the Divinity School will be in Grace Cathedral on Wednesday, May 30th, at 10:30 a. m. The Rt. Rev. Robert L. Paddock, D. D., Bishop of Eastern Oregon, will preach the sermon. Rev. C. Agnew Mainwaring, of the Church of Our Saviour, Santa Clara, will be advanced to the Priesthood and Mr. E. Leslie Rolls, of the Divinity School, a candidate from the Diocese of Olympia, will be ordered Deacon.

The Convocation of San Jose met at Atascadero April 24th and 25th, the guests of Mr. Lewis, promoter of the Co-operative Colony being developed there.

At the opening Conference on Tuesday afternoon a paper was read on "Moral Values of Military Training," written by Rev. W. H. Cambridge. In the evening a Missionary service was held, presided over by Bishop Nichols.

Wednesday at 8 a. m. there was a Celebration of the Holy Communion with Meditations. At 10 a. m. a Conference on "Pensions and Appropriations" and on "Missions."

The Convocation of San Francisco will hold its Spring Meeting at St. John's Church, San Francisco, on Wednesday, May 2nd. At the Celebration of the Holy Communion at 11 o'clock the Bishop will make the address. After luncheon the Business Session will be held at 2:30. In the evening at 8 o'clock a Missionary Meeting at which all the Missionaries of the Convocation will give a short account of their various fields of labor. It is hoped that there will be a large attendance from every Parish and Mission. Delegates should be appointed from each to attend the business meeting in the afternoon.

The Convocation of Oakland will convene at St. Mark's Church, Berkeley, on Ascension Day, May 17th, at 10:30 A. M.

The Clergy of the Convocation are requested to arrange for early Celebrations of the Holy Communion in their respective Parishes and Missions in order that they may be present with their people at the Convocation Eucharist at 10:30 A. M. The Preacher will be Rev. W. R. H. Hodgkin, Vicar of All Souls'. Immediately following the service the Convocation will proceed to business. Luncheon will be served at 1 o'clock.

At 2:30 reports of work in the Convocation will be made by the Missionaries and a discussion of the same will follow.

An important subject for consideration will be "The Church's Work in the City and County Institutions." The detailed program will be announced later.

At 6 P. M. the ladies of the Parish will serve dinner to the Clergy and Delegates who signify their desire to remain for the evening Missionary mass meeting, which will be held in St. Mark's Church.

The choirs of all Parishes in the Convocation are invited to take part in this service. An address will be made by the Dean on "The How and Why of Apportionment."

It is hoped that Mrs. Clifton H. Kroll, who has recently returned from an extended visit to the Orient, will speak on "The Church's Missions in China, Japan and the Philippines."

The ladies of St. Peter's Parish, Oakland, have organized a branch of the Red Cross.

The Bishop visited St. Paul's, Oakland, on the second Sunday after Easter and confirmed 22 persons.

A memorial Processional Cross, "In Loving Memory of Russell Osborne Stidston," was used for the first time in All Saints', Palo Alto, on April 29th. A handsome silk banner has also been presented to this Church.

THE DIOCESAN SUMMER SCHOOLS.

The Board of Christian Education has set the dates for the 1917 sessions, May 21-25, Grace Chapel, San Francisco; June 4-8, All Saints', Watsonville. Printed programs for each will be in the hands of the Clergy, or may be obtained from Miss Fiedler, 1215 Sacramento St., two weeks before the session opens.

At the 1916 Summer School more Clergy attended regularly than at any previous time, and the discussions were as a result much more helpful. We hope that a larger number will be free to come this year.

The Bishop of San Joaquin believes that many of his people will go to Watsonville, motoring over the mountains. The Diocese of Sacramento is always represented at San Francisco.

A special effort has been made to select as leaders and lecturers those who are peculiarly fitted and prepared for the topics assigned. The San Francisco School will open with an organ recital at the Cathedral May 21st, 8:00 to 10.00 P. M. The School at Watsonville will open with a reception on the evening of June 4th.

The morning lecturers, 9:30 to 12:30, will be the same for both Schools. "The Gospels and the Life of Christ," Rev. Edward L. Parsons; "The Christian Year," Rt. Rev. Wm. Ford Nichols; "Missions," Rev. Herbert H. Powell; "Social Service," Rev. W. R. H. Hodgkin and Rev. G. H. B. Wright.

For "Principles of Religious Education," 2 to 3, there will be different lecturers for each School as well as different leaders for the grades conferences.

This year in San Francisco we are to have with us for two periods in pedagogy, Prof. Charles C. Rugh, of the Department of Education, University of California, and probably Miss Grace Barnard.

CAROLINE L. FIEDLER.

To the Delegates of
The House of Churchwomen:

At the last session of the House, the Board of Missions of the House of Churchwomen presented the following resolution, which you readily endorsed and unanimously carried:

"That an effort be made in each Parish and Mission represented in the House of Churchwomen to make a monthly pledge for the racial work, the same to be sent to the Archdeacon."

You may recall the earnest appeal made by our President immediately after this resolution was carried:

"Let us not forget, when we have returned to our busy Parish life, the solemn obligation we have today pledged ourselves to perform."

We know you wish to fulfil it. Let us remind you that the work and workers need your immediate and constant help, and that the money should be sent to the Archdeacon's office, marked, "For Racial Work."

CAROLINE L. FIEDLER,
Chairman of the Board of Missions.

Hollister, April 23, 1917.

My Dear Mr. Church:

Will you kindly publish this note in our May issue of the *Pacific Churchman*, as a "bugle call" announcing that with the month of May begins my round of the Diocese, for the renewal of subscriptions, as well as a host of new ones.

One fact, which must have brought joy to the heart of the Editor, as it has to the "circulation department," and which we hope to make tell for all that it is worth this year, is, that on every hand, from the Clergy and the laity, we hear of the splendid improvement in the *Pacific Churchman*, especially in this last year.

I am making bold therefore, to ask all my subscribers not only to look forward to my coming for renewal, but that if they will (as I have found this last week in San Jose), tell their fellow communicants and friends about their excellent Church paper, we ought in this way to add from three to five hundred new subscribers to our circulation between now and Christmas.

This number I feel to be quite within the reach of a united effort.

Very faithfully yours,
G. CLEMENT KING.

THE CHURCH PENSION FUND.

To Treasurers of Parishes in the Diocese. Important Notice.

Inasmuch as notices have been sent out from the New York office of the Pension Fund as to payments which conflict with the Diocesan Canons, the Treasurer of the Diocese calls attention to Section F of Canon 493 (see page 42, Diocesan Journal of 1916), as follows:

"Twenty-five per cent of the amount assessed shall be payable by each parish, mission or other ecclesiastical organization to the Treasurer of the Diocese on or before the first days of January, April, July and October of each year, who shall promptly transmit the same together with all other monies received by him for account of said fund to the Treasurer of the Church Pension Fund."

The first quarter is therefore now payable to Mr. F. M. Lee, 401 Mills Building, San Francisco, if not already sent in.

The following is a statement of the Contributions from this Diocese to the Accrued Liability Fund:

Convocation of San Francisco.

Belvedere	$ 862.50
Corte Madera	50.00
Mill Valley	407.85
Ocean View	12.10
Point Richmond	31.05
Ross	4,175.00
San Francisco—	
All Saints'	298.30
Canon Kip	363.00
Good Samaritan	72.66
Grace Cathedral	3,696.25
Holy Innocents'	31.00
Japanese Mission	10.00
St. James'	146.50
St. John's	406.30
St. Luke's	28,026.50
St. Mary's	312.35
St. Peter's	800.00
St. Paul's	25.00
St. Stephen's	485.00
Trinity	1,941.50
San Rafael	1,814.85
Sausalito	1,427.00
	$45,394.71

Convocation of San Jose.

Arroyo Grande	$ 15.00
Ben Lomond	6.00
Boulder Creek	3.00
Burlingame	42.50
Capitola	27.20
Carmel	100.00
Gilroy	78.10
Hollister	20.00
Los Gatos	12.35
Menlo Park	545.25
Monterey	4.35
Morgan Hill	23.00
Pacific Grove	25.00
Palo Alto	348.00
Patchin	3.00
Salinas	14.20
San Jose—	
Christ Church	60.00
Trinity	1,884.63
San Luis Obispo	44.75
San Miguel	50.00
San Mateo	36,727.15
Santa Clara	137.55
Santa Cruz	816.35
Saratoga	8.00
Seabright	18.45
South San Francisco	28.05
Watsonville	424.75
	$41,466.63

Convocation of Oakland.

Alameda—Christ Church	$ 395.05
Berkeley—	
Good Shepherd	100.00
St. Mark's	3,883.76
Centerville	25.80
Fruitvale	384.25
Livermore	15.55
Martinez	40.00
Oakland—	
Advent	90.75
St. Andrew's	60.75
St. Augustine's	68.50
St. John's	392.50
St. Paul's	5,151.25
St. Peter's	635.30
Trinity	1,351.30
Walnut Creek	10.00
	$12,604.76

Amount Contributed.

Convocation of San Francisco	$45,394.71
Convocation of San Jose	41,466.63
Convocation of Oakland	12,604.76
	$99,466.10

Number of Parishes and Missions Contributing.

Convocation of San Francisco	22
Convocation of San Jose	27
Convocation of Oakland	15
	64

Smallest contribution from a Parish or Mission	$ 3.00
Largest contribution from a Parish or Mission	36,727.15

(Both from the Convocation of San Jose.)

McLAREN, GOODE & CO.
CERTIFIED PUBLIC ACCOUNTANTS
519 California Street, San Francisco
and at Portland and Los Angeles
Correspondents in London, New York and other cities

CHURCH **BELLS** SCHOOL
Ask for Catalogue & Special Donation Plan No. 24
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Castilleja School for Girls
Accredited to Colleges East and West.
Grammar and Primary Departments.
Send for Illustrated Catalogue.
Principal: Mary I. Lockey, A. B.
PALO ALTO, CAL.

THE BOARD OF MISSIONS

Correspondence is invited from those who wish to know:

What it does
What its work signifies
Why the work can be helped most effectively through the Board.

ADDRESS, THE RIGHT REVEREND A.S. LLOYD, D.D.,
President of the Board of Missions
281 FOURTH AVENUE, NEW YORK CITY

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 a year.

Province of the Pacific

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator. D.D., Bishop.

Among the Easter gifts to St. Paul's Church, Bellingham, Wash., the Rev. R. Marshall Harrison, D. D., Rector, were two dozen embroidered purificators, a silk national banner for the chancel, a silk Church banner for the same, a flagstaff and the Stars and Stripes for the roof, four sets of vestments for the acolytes, a set of altar hangings, including dossal and silk stole, the professional services of the architect in designing and supervising construction of the new rectory, a gift of $250 for a special purpose, donations of $1450 toward the new rectory, and $500 in trust with the rector towards a new Church edifice, when required. Incidentally, the rector's stipend was raised $600 per annum.

An Anglo-American service was held on April 15th in St. Paul's Church, when prayers were offered for King George and for President Wilson, and God Save the King and America were sung. The occasion was the visit from Vancouver, B. C., of a large number of Masons.

The rector, Dr. Harrison, has arranged to present each member of local companies enlisting for service (about 300) with a pocket New Testament.

DIOCESE OF LOS ANGELES.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

THE CHURCH CLUB OF THE DIOCESE OF LOS ANGELES.

Rev. Murray Bartlett, D. D., was the speaker at the Thirty-fourth Monthly Churchmen's Dinner, and his subject was, "Parochialism vs. The Church." He showed very clearly how it was only possible for certain great things to be accomplished in the work of the Church, by the united effort of a solid Diocese. Rev. Chas. T. Murphy of Covina brought up, in the discussion which followed, the problem of the foreign immigrants in Los Angeles, and showed how it was something that could only be handled as a Diocesan and not a Parish matter.

Big Meeting Planned for May.

The thirty-fifth monthly dinner will be held at the Hotel Clark, Thursday evening, May 10th, at 6:30 o'clock. This dinner will be especially in honor of Bishop Johnson and his family. Preparations are being made for the entertainment of double the number who have ever been present at any of the previous dinners. The unique feature of this meeting will be the fact that it is open to the women as well as to the men. This is the only dinner in the course of the year at which ladies are present.

There will be several very able speakers and an excellent program of music. Reservations should be made well in advance through Robert H. Lindsay, whose address is 6425 Elgin Street, Los Angeles.

DISTRICT OF ALASKA.

Rt. Rev. C. H. Brent, D.D., Bishop.

Until St. Stephen's Hospital at Fort Yukon, Alaska, was built last year, there was no place of any sort where such care might be had, along 700 miles of the Yukon River, from Dawson to Tanana, and so far as natives are concerned—and it was chiefly the neglected natives that we had in mind—there was no place for 900 miles.

There is only one trained nurse as yet and the staff have been hard put to it during pneumonia epidemics. So much depends on nursing in this disease that it makes special demands even upon a well-staffed institution.

DISTRICT OF SAN JOAQUIN

Rt. Rev. L. C. Sanford. D. D., Bishop

The Convocation of San Joaquin will meet at St. Luke's, Merced, Cal., on May 15th. At this time it is expected that a fine memorial oak Altar and Reredos will be in place and also an oak Hymn Board. The Altar is being built by Mr. Thomas Frost of Colma, who built the one recently placed at Reedley and is also building some chancel furniture for the Pro-Cathedral.

The records of Fort Yukon during the eight years of medical work here, form by themselves a splendid vindication of medical missions. The place is today the healthiest place on the Yukon River, with the largest birth rate and the lowest death rate, and with the noble reinforcement of this hospital it will grow healthier yet—and not only Fort Yukon itself but all its wide tributary country.

Ogallala is a small town on the main line of the Union Pacific Railroad in the western part of Nebraska. Twenty-five years ago, when Bishop Beecher first began to visit this pioneer town, there were not more than about 250 people in the town and but one communicant of our Church. On his first visit, he secured the use of the Methodist Church. At that service there were two people present, one a woman, a communicant, and the other an old Confederate soldier who kept the hardware store of the little frontier town. As the result of faithful and persevering effort we now have a fine Church, all paid for, with 40 communicants and a congregation which fills the building.

ARIZONA.

The Rt. Rev. Julius Atwood, D. D., Bishop.

At the Hospital of the Good Shepherd, Ft. Defiance, Arizona, they are making a serious fight against trachoma among the Navajo Indians. It is not unusual to have a wagon drive into the grounds in which will be a whole family of little children with their blankets pulled up over their heads to keep out the light so painful to their sore eyes, and often the eyes are closed so that only after days of treatment can the lids be opened for examination. After the customary operation for trachoma, skillfully performed by Dr. Wigglesworth, the eyes soon respond to treatment. In a week or so the blankets no longer cover the heads to keep out the painful light, but the children play about the grounds and have a merry time. Their cheeks soon grow round and rosy with the regular meals of plain but nourishing food.

Owens Valley, in the lower corner of the District of San Joaquin, is rejoicing in the first Church building which was consecrated on Easter Day, Trinity Memorial Church, erected by Mrs. E. H. Edwards in memory of her husband. The Consecration was by Bishop Sanford, assisted by Rev. A. G. Denman, Priest-in-Charge of tne Missionary work of Inyo County, including Randsburg, (where Mr. Denman served for a number of years as Lay Reader and Steward of the Company Hospital before entering the Church Divinity School), Bishop, Keeler and Lone Pine. Mt. Whitney Lodge No. 97, Knights of Pythias, attended the service in a body. After the service Bishop Sanford presented Mr. Denman with a Ford car, provided by the whole community as a mark of their appreciation of Mr. Denman's labors in the county.

DISTRICT OF SPOKANE.

Herman Page, D. D., Missionary Bishop.

Opening of Christ Church, Glenrose.

The interest manifested by a young high school boy connected with St. Matthew's Church, Spokane, resulted in a new work being opened in Glenrose, which is about six miles from Spokane. Services were first held in the school house and a choir of twelve young people were already vested when the first service was held. The ladies, aided by a few ladies from St. Matthew's, made the vestments and the hats also. Bishop Page and his wife came out to the first service and spoke words of encouragement. A few months later Mrs. J. J. Browne donated the land for the new Church. The Rev. M. J. Stevens, assisted by the Rev. James Henderson, principal for the Houston School for Boys; Theodore F. Wessels and other friends. The Church was named Christ Church, with the kind approval of the Bishop, in remembrance of the Vicar's last Parish at Lakeside, Ont., in connection with which Church he was made Deacon and advanced to the priesthood by the Rt. Rev. David Williams, D. D., Bishop of Huron. The Church was opened for worship Sunday afternoon, April 15th, by Bishop Page, assisted by the Rev. M. J. Stevens. The Bishop appointed the Rev. W. A. A. Shipway of St. Matthew's its first Vicar, John Henry Weinberger as Senior Warden and Mrs. J. H. Weinberger as Treasurer. The Sunday School will be opened May 7th. The building is divided into two parts—on the right there is the Church and on the left, the separation being in the form of folded doors. The building is worth about $1500.

In connection with the Pension Fund scheme an offering of $200 was taken from the Missions at Roslyn and Cle-Elum, which was exceedingly good. The lay-reader, W. A. Sharp, is a most devoted and energetic worker and is a candidate for Holy Orders.

The Rev. Herbert Ivan Oberholtzer is the new Rector at Ellensburg. He was formerly Vicar of St. James' Church, Spokane, for five years.

The colored people of St. Thomas' Church have been worshipping in All Saints' Cathedral for many years. Under the inspiration of the ministrations of their present Vicar, the Rev. James A. Palmer, they are expected shortly to erect a Church on their lot in Hillyard Street, Spokane.

The Church Home for Children at Lidgerwood, Spokane, is outgrowing its present quarters and strenuous efforts are being put forth to secure a new building in the near future.

The Rev. C. L. W. Reese, formerly Rector of Ellensburg, is taking up his work at Port Townsend in the Diocese of Olympia.

Mrs. J. S. Whiteford, the Educational Secretary of the District of Spokane, is away in the East attending various conventions and gathering material for her fall work. She is to be home in time for the May Convocation.

The Clergy of Spokane are maintaining a monthly service at the Edgecliffe Sanitarium for Consumptives, a service which is much appreciated.

Mrs. Herman Page is doing a splendid work in behalf of the Red Cross organization and has been giving addresses on

the work in various parts of the State and Idaho. It has meant a great sacrifice of time and energy, but she has proved herself more than equal to the occasion and is setting a splendid example for the rest of the ladies to follow.

During the last few weeks Archdeacon Alfred Lockwood has held Missions at Kennewick, Pasco, Ritzville, Colville, Palouse. Bishop Page confirmed six at Kennewick as a result and it was the first confirmation held in Kennewick since he became Bishop.

The work at All Saints' Cathedral under the able leadership of the Very Rev. W. C. Hicks continues to make most satisfactory progress. The Easter offerings placed the Cathedral entirely free from debt and a $1000 has been contributed towards the new Cathedral, which is sorely needed to keep pace with the growing work of Spokane and district.

At a recent Confirmation at St. Matthew's Church, Spokane, a class of twelve were presented by the Vicar, the youngest of which was 14. There were two mothers and their daughters, a mother and her son, one man came from the newly formed Church at Glenrose and the others were all old enough to realize the importance of the step they were taking, and it is hoped that they will form a valuable help to the Church, as the Church surely will to them.

Rev. W. A. A. Shipway.
514 West Euclid Avenue,
Spokane, Wash.

DISTRICT OF NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Progress in Indian Work.

During the first week in March, our Missionary, the Rev. S. W. Creasey, had forty-eight baptisms, infant and adult, among the Indians and Government employees on the Pyramid Lake Reversation. On March 11th, Bishop Hunting confirmed a class of forty-six Pah-Utes and ten employees. Each Indian was given a silver cross suspended from a purple cord, and it is proudly worn. The Indians know for what the cross stands and are glad to have it known that they are enlisted under our Lord's symbol. Every person, white and red, on the Reservation is now baptized. There will be another class for confirmation on Easter Day. These classes are the fruit of long years of faithful service by different workers, but especially are they the result of the labors of Miss Marion Taylor, for many years Missionary and mother to these Indians. The Agency is a splendid Christian community and the future is full of promise.

Archdeacon Appointed for Western Nevada.

The people of Trinity Mission, Fallon, are rejoicing that the Rev. Emery Lewis Howe of Los Angeles has accepted the Bishop's invitation to come to Nevada as Archdeacon. He will reside at Fallon, where he will have service every other Sunday, going to about ten other places at other times. There is coming in a large number of people owing to the revival of the beet-sugar industry and the re-opening of the mill, so that there is prospect of substantial growth in this Mission.

Plans for a Church in East Ely.

About ten years ago a concrete foundation was built in East Ely, upon which was to have been erected a Methodist Church. This was never done. Now the Township Company, which owns the property, has offered to give us this foundation if we will put it to use. We will accept the offer, build a low wall on the foundation, practically all windows, put on a roof, and have a most substantial and useful Church until such time as events justify us in putting up a more pretentious building. Col. L. G. Cannon, of the Nevada Northern Railroad, has made a most generous contribution towards this project.

A branch of the Woman's Auxiliary was organized in March at Carson City. It begins its work with seven members.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Juniors at McKinley Home.

Some of the members of the Junior Brotherhood Chapter of Christ Church, Redondo Beach, together with the Vice-President of the Diocesan Assembly, recently assisted in forming a probationary Chapter at the McKinley Industrial Home near Gardena. Mr. A. B. Forster, the superintendent of the Home, a former Harvard School instructor, will be the active director of the Chapter when it receives its charter. There are a hundred boys in the Home.

Executive Committee Re-convenes.

During Lent no meetings of the Executive Committee were held, on account of the Noonday Lenten Services. The Wednesday after Easter, however, the Committee met at the Pin Top and took up a number of matters having to do with the present situation.

The report of the Lenten Services Committee was not in completed form, but the Chairman, Colin M. Gair, indicated that there would be a good balance on hand from the collections to start the series next year.

Annual May Meeting.

The Annual Meeting of the Assembly will be held on the Monday evening before the opening of the Diocesan Convention, that is, May 21st, at St. Paul's Pro-Cathedral Parish House. Officers are to be elected, the odds and ends are to be gathered up, and the new Brotherhood year is to be started with renewed enthusiasm. It is hoped that Frank Shelby, the Field Secretary, will be present. All Churchmen will be welcome at this meeting.

The Central Powers having finished with the Armenians because of the complete occupation of Armenia by the Russians, are now giving their attention to the Assyrians and Chaldeans. This wicked Government has hung the Syrian Bishop and thirty-three priests in Mardin who were guiltless of any crime save that they were Christians. Thus was begun again the massacres which were suspended for a time.

The advertisement of the Central National Bank of Oakland appearing on the cover of our Easter edition should have read in the last line but one, "Combined Assets over $30,000,000.00" in place of $3,000,000.00.

RESIDENCE TELEPHONE BERKELEY 2953
TELEPHONE KEARNY 1025
FREDERIC M. LEE
CERTIFIED PUBLIC ACCOUNTANT
401 MILLS BUILDING SAN FRANCISCO

DEACONESS TRAINING SCHOOL OF THE PACIFIC.

The annual graduation exercises of the Deaconess Training School of the Pacific will be held at the School, St. Margaret's House, 2629 Haste St., Berkeley, Calif., on the afternoon of May 11th at 3 o'clock. The graduates are Deaconess Clark and Miss Ruth Margaret Dodge. Miss Dodge almost completed her course in December, and has been working since January with Bishop Sanford in the San Joaquin District. A cordial invitation is extended to all who are interested, especially the members of the Woman's Auxiliary, as both the graduates are United Offering workers.

The attention of the readers of the *Pacific Churchman* is called to the fact that St. Margaret's House, 2629 Haste St., Berkeley, Cal., will remain open throughout the summer. The April issue of the *Pacific Churchman* contained an article by one of the University students living at St. Margaret's, telling its advantages during the regular sessions. The plan will be somewhat different during the summer; the house will be open to students, as usual, but also to families who may plan to spend some time in Berkeley during the summer.

Definite arrangements can be made now for rooms, and board may also be had, providing there are a sufficient number to meet the present high cost of living. For further information address,

Deaconess Hodgkin,
St. Margaret's House,
2629 Haste St., Berkeley, Cal.

Friends of the Deaconess Training School, and of Miss Agnes Isabel Clark, now a Senior in the School, will be interested to know that Miss Clark has been set apart as a Deaconess. Before coming to the School, Miss Clark worked for four years under Deaconess Mary and Deaconess Anna at the Neighborhood Settlement House, 1230 Wilson St., Los Angeles. She returned to Los Angeles to be set apart, with Miss M. S. Blakey, also a worker in the Settlement, by the Rt. Rev. J. H. Johnson, D. D., Bishop of Los Angeles, on the morning of Easter Eve, April 7th. The service was held in the Chapel of the Settlement House. Miss Clark was presented to the Bishop by the Rev. J. D. H. Browne, of Santa Monica, who had once presented her for confirmation, and Miss Blakey was presented by the Rev. Alfred Smith, a Los Angeles City Missionary. The Ven. Thomas C. Marshall, Archdeacon of the Diocese of Los Angeles, and City Missionary, read the Epistle, and Mr. Browne preached the sermon.

Among those present at the service were Deaconesses Mary, Anna, Butler, Steiger, Miller, Napper, Rearden and Wile, and Miss Helen Maddock, U. C. '15, who graduated from the Deaconess Training School in 1916.

Miss Clark returned to resume her work at the School, where she will graduate in May. Her future work will be in Sacramento, with Bishop Moreland, as Educational Secretary for the Diocese of Sacramento. During the past winter she has conducted a successful teacher training class in St. Paul's Church, Oakland. Deaconess Clark was mentioned in the April number of the *Spirit of Missions* as a Domestic Missionary under the United Offering of the Woman's Auxiliary.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

Secretary of the Little Helpers, Miss Rosamond Codman, 1829 Arch Street, Berkeley.

The Thirty-seventh Annual Meeting of the Diocesan Auxiliary will be held on Wednesday, May 9th, in Grace Cathedral, Preacher, Rev. H. St. George Buttrum, at opening service at 10:30 A. M. Luncheon in Diocesan House and exhibit of the articles to be sent in the Alaska boxes. The afternoon meeting in Grace Chapel at 2 o'clock, the Rt. Rev. Louis C. Sanford, will be the principal speaker. It is hoped that delegates will be present from every Parish and Mission in the Diocese.

The April Diocesan Meeting will long be remembered by those who were able to be present and who were led by Miss Soulsby to thoughts of the Cross and the uses of sacrifice. The Holy Week suggested the line of thought, and Miss Soulsby directed the meditation, linking our small sacrifices with Christ's great sacrifice and showing how our lives are blessed by them if we accept and use them in Christ's spirit.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

PREACHING MISSIONS. — The Rev. Walter E. Bentley, National Secretary of the Actors' Church Alliance, and known as the Actor-Priest Missioner, is booking engagements for next season. Testimonials from city and rural parishes. Address, Kent St., Brooklyn, N. Y.

"BEYOND"

A Study of the Doctrine of the Intermediate State

by

REV. WILLIAM R. POWELL

Published by Auterson-Bradley Co.

For sale by Author

297 E. 37 St. PORTLAND, ORE.

PRICE $1.00

DAUGHTERS OF THE KING.

President—Mrs. S. L. Abbot, 2118 Vallejo Street.

First Vice-President—Mrs. J. D. Ruggles, 2545 Baker Street.

Second Vice-President—Mrs. Burr Miller Weeden, 2230 Pacific Avenue.

Recording Secretary—Miss Helen Bristol, 219 Ninth Avenue.

Treasurer—Miss Grace Osborn, 1275 California Street.

Corresponding and Diocesan Secretary—Mrs. W. C. Morrow, 1871 Sacramento Street.

Correspondent Pacific Churchman and Royal Cross—Mrs. W. C. Morrow.

University of California Chapter.

On Friday afternoon, March 30, the University of California Chapter of the Daughters of the King went out into Redwood Canyon to get away from college with its hurry of examinations and lessons and social obligations that before the beginning of Holy Week we might go apart for a time to be with the Master.

A much loved member, an alumna of the class of '99, was our leader at the three meetings and Thomas à Kempis our manual. That night we held our first meeting in the cozy little cottage of Deaconess Hodgkin, whose guests we were. Three of the members read and spoke of what Thomas à Kempis taught centuries ago. It is man's lot to be tempted. Indeed life without temptation would be worthless and without the possibility of spiritual growth. But in our friend and master, Jesus, we have a refuge, a peace amid turmoil and a strong hand which makes right living amid all difficulties possible and worth while.

The next morning was begun with the quiet hour when some wandered out among the hills to think and to be alone, others read and thought through the house where the blooming manzanitas came in at the windows, and the blue tree-covered hills about seemed to bring God very near. For the meeting held after breakfast, the sheltered side of the hill was chosen, where the butter-cups bloomed and the fruit trees blossomed in the valley below—a fitting place for a retreat. There we sang and read, we spoke of the kindness of God our Father, of how we might approach Him, and we prayed to God who is "the spirit of calm and the central peace of the universe."

In the afternoon, out on the comfortable porch among the tree-tops, we held our last service before going back to our busy work-a-day lives with other people. We can learn to live well only through Christ, through His love. Dwelling in His presence, feeling His companionship everywhere, always, we will long to serve, we will want to help our brethren to feel this great power in their lives, and so almost unconsciously our whole lives will be lived in bringing others to Christ, in striving for the Kingdom for His Sake.

BLANCHE HAWKINS, U. C. '16.

(The University of California Chapter of the Daughters of the King obtained their charter in March, 1916. The membership then was 7. The present number is 14.

EYE HATH NOT SEEN.

Earth trembles and cries with the weight of her sorrow;
"Come quickly," she calls, and her moans will not cease.
Lord Jesus, Thy right now it is to be reigning;
O come to Thy tried ones and bring Thy sweet peace!

O, what will it be when He comes in His beauty,
What image of earth shall now aid the sweet dream?
To what can we liken the burst of His glory,
When Jesus shall come this poor world to redeem?

'Twill be like the Springtide, with breath of the violet,
Which brings the return of the long loved and lost;
'Twill be like the burst of the bloom on the hillside
When gone is the sting of the sad Winter frost.

'Twill be like the perfume of grass after mowing.
Or like the bright rainbow across the dull sky;
Twill be like the lark overskimming the meadow,
Or like the brave flight of the eagle on high.

Perhaps like the tints of the glorious sunrise,
Which quiver and glow in the roseate sky;
Or like the sweet peace of the gathering twilight,
When restful a moment tired human hands lie.

We catch a sweet hint in the fair, spotless lily,
Which spreads to the sunlight its delicate form,
Or in the deep quiet that follows the tempest,
When gone are the gloom and the crash of the storm.

'Twill be like the Mother heart folding her sweet one,
Or like the wee birdlings asleep in their nest;
'Twill be like the million-jeweled spray that's adorning
With wonderful charm the white cataract's breast.

* * * * * *

Nay, eye hath not seen it, and ear hath not heard it.
Nor able the heart or the brain to portray,
What waiteth for thee in the blaze of His glory,
What treasures are stored in the bright realms of day!

For while we seek beauty in earth's varied storehouse
To give us a hint of eternal delight,
'Tis like the sad eyes blind from birth with a shadow,
That seek to imagine the blest gift of sight.

Yet turn not away from the vision of rapture,
For yet it may dawn on thy earth-clouded eyes:
The Spirit of God to thy heart can reveal it;
In each loyal bosom His sweet secret lies.

And no one can utter this wisdom He giveth,
For earth has no language to tell it abroad;
Yet hold your heart close to the heart of your Savior,
And you shall know all by the Spirit of God.

CARRIE JUDD MONTGOMERY.

PREACHING MISSIONS.

The Rev. Walter E. Bentley, National Secretary of the Actors' Church Alliance and known as the Actor-Priest Evangelist, held an eight-day mission at the Church of the Advent, Rev. J. W. Barbour, Rector, Pawtucket, R. I., from March 4th to March 11th, inclusive. The Church was crowded at all the evening services, several adults were baptized, many added to the confirmation class, scores of questions were answered, and the people stayed each evening until nearly 11 P. M., thus showing their interest in the Mission services.

Last week Mr. Bentley held a six-day mission at St. Mark's Church, Rev. Wm. Heakes, Rector, Lewistown, Pa., and although the annual M. E. Conference was in session in the town, similar results were obtained.

In April Mr. Bentley has been invited for a return engagement at Ridgefield, Conn., and after next summer expects to devote himself to this work in addition to his duties as Secretary of the Actors' Church Alliance.

GENERAL BOARD OF MISSIONS.

Meeting of the Executive Committee, April 10, 1917.

The April meeting of the Executive Committee of the Board of Missions was attended by seven members representing three Provinces.

The Rev. A. E. Butcher was appointed to St. Luke's Mission, Douglas, Alaska. The Rev. Samuel Ward of Massilon, Ohio, was appointed Commissary to the Bishop of Porto Rico in Haiti. Mr. Harry G. Nichols was appointed as teacher in Boone University, Hankow, and the Bishop of Mexico was given permission to employ Miss Elena Guerra in the field to assist Deaconess Claudine Whitaker in Mexico City.

Provision was made from the United Offering of the Woman's Auxiliary for the training of Miss Effie B. Hogben and Miss Elizabeth L. Haun in the Philadelphia Deaconess School.

The resignation of Deaconess Helen Withers, for eighteen years a Missionary in Montana, was accepted, to take effect April 1, 1917, and Miss R. M. Elwin from Shanghai, to take effect February 28th, 1917, and of Dr. George M. Laning from the District of Kyoto, to date from May 1, 1917.

The Rev. R. W. Andrews was authorized to appeal for $8,000 for the purchase of land and the erection of a Church, kindergarten and residence at Kumagaya, in the District of Tokyo. An appropriation was made for the support of Mr. Peter Kojima for evangelistic work among the Japanese in the District of Honolulu.

The Bishop of Western Colorado was given permission to use $2,000 of unexpended balances for clerical salaries in the District.

Church Furnishings
IN GOLD, SILVER AND BRASS
Church and Chancel Furniture
WRITE FOR CATALOGUE
FOR EPISCOPAL CHURCHES
W. & E. SCHMIDT CO.
309 Third Street, Milwaukee, Wisconsin

Martha's Exchange for the Interceange of Ideas by Dioceasan Guilds.

Address all inquiries and send new ideas to Mrs. Fleda O. Bunting, Centerville, Cal.

How Can We Raise Money Without Bazaars?

We all realize the work of bazaars, and yet is there a better way to raise the money? We know when our time, our strength and our material is counted it is an expensive proposition to a few to get a little out of many. The hard work surely falls on the few. We have tried a new plan for two years. It has acted splendidly and I pass it on to you. We bought 50 small barrels—wooden, with a slit in the top—to act as banks. We secured the opening by pasting a piece of paper around it. On this slip was the following verse:

"We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what have we done today?"

On the top we printed "For St. James' Guild—to be opened August 29, 1914." We gave them out to members of Guild and Church, also friends. The understanding was that all would try systematically to drop something in. We had it in a conspicuous place and often friends would add to it. Oh the day they were to be openeu we had a picnic. Mrs. Monteagle called it "The Feast of the Barrels." We invited Bishop Nichols and wife, Mrs. Monteagle and other officers of our House of Churchwomen. Basket lunch was brought; tables and benches arranged; an open fire kept the coffee hot. Just before seating ourselves we passed around a large glass barrel and emptied in the years' gathering. We found that we had as much as the Bazaar, no hard work, a social good time; and a happy day out in the open air. If you decide to try this, make a note of your barrels and who has them. Our Guild furnished ten-gallons of ice cream and the coffee. Each one brought their own dishes and enough for invited guests.

To keep the work going in the Guild you *must give*, and *get orders* for work. We had no trouble in doing this. In our next I will tell you one of the methods we employed.

SUGGESTIONS.

Bookmarks.

Crochet about 130 plain or fancy stitches with heavy colored silk or floss. A thread of gold is an addition. At the end a large bead to harmonize with the color. These beads are used in many ways—decorating bags, cages, paper cutters, etc.

Note—At present the price is so high that they cannot be used to advantage. Also difficult to obtain.

Apron Attachment.

String one dozen white rings on a ribbon, at the end. Needle case, thimble bag and scissors may be added. Attach to an apron. Handy and ornamental.

Cube Pin Cushions.

Take the pins out of three cubes of pins. Cover these cubes with ribbon, replace the pins and make fluffy bows with baby ribbon. Two shades of yellow is very bright and pretty.

Baby Wristlets.

Take blue or pink ribbon, No. 3, double it and sew together, putting narrow elastic in. Should be about five inches long. It is finished with tiny snaps. Take lace, gather to form a circle, with tiny silk bud or chiffon rose in the center. They will hold baby's sleeves just right.

Baby Slipper Pin Cushion.

Blue velvet is used for slipper. It is partially filled with sawdust, then old worsted and covered with white velvet. This forms the cushion part. Make a small bow in front; a larger one on the back to hang up by.

Scissors Shield.

Sent by Miss Holmes of Sausalito.

Use lustre cotton—pink, white, red or yellow, also green; a cork and a ring. Use the green to cover the cork with single crochet stitch, starting around the ring. At the top change the color, which represents a carnation. The shaded colors work in very prettily. Make about five rows, very full and fluffy. Tie around with green ribbon.

Pin Tray.

From Miss Hawley, Oakland.

Oval hoop wound with ribbon. Sew Dresden silk neatly inside of the hoop.

Drinking Cup Bags.

For traveling, little silk bags to hold the cup is a convenience and a good seller. This idea was given by Mrs. Maloney of Pacific Grove.

Rose Beads.

We have a whole page on just how to make rose beads. At one time they were much in demand, and we sold a great many.

Chinese Shoe Spool Holder.

This is especially nice for Eastern friends. Take a small Chinese shoe, which will allow three spools of thread in the opening. There will be room for a small pin cushion in the end. Select tassel and cord to match; attach tassel at the heel, bring around on both sides, run through the spools, and tie in a bow on the top. Beads, little elephants or Chinese money may be used to finish it.

Pin Cushions.

We have a very pretty shower of these with pointed tips. Ribbon is folded over the top and held by pearl-headed pins. It is a good way to use up silk scraps, but impossible to describe without an illustration.

Teapot Holder.

This pretty parrot design was sent by Mrs. Eberly of Niles: Bright green satin outside, with a sheet wadding between that and the red silk lining. The wings and head were etched in red and yellow silk.

Keep Your Eggs Warm.

Sent by Mrs. Hand of Carmel.

Two fine roosters, one black, with red comb and wattles; the other white feet. They were double and slipped over the boiled eggs.

HIS OWN ELECT.

St. Luke, xviii: 7, 8.

"His own elect," which plead both day and night;
Is this the mark of being all God's own,
When constant cries and tears besiege His Throne;
Is suffering the strange and bloodbought right
Which sees through darkness Heaven's prospect bright?
Then let me breathe a song with every moan,
And know I do not walk this path alone;
For my blest Lord in sorrow scaled this height.

And shall He not "avenge," though He "bear long,"
Till dross of unbelief is purged by fire;
Till every longing soul has proven true,
And prayer has turned to praise, and sighs to song?
Yea, He shall work when gone is earth's desire,
And Heaven's glory brings faith's vision new.

—C. J. M.

Social Service Commission

REV. G. H. B. WRIGHT
Chairman

ST. STEPHEN'S CHURCH
Headquarters

The purpose of the work of any Social Service Commission is two-fold. First, to keep in touch with the problems of the times, to make an intelligent study of conditions of society and the agencies that are being used to improve them. True Social Service work is largely preventive and it is upon this kind of effort that the thought of a commission should be concentrated. Second, it is the duty of a commission to use means of educating the Church people of the particular district, to which its activities pertain, in all those questions which are vital to the community.

In order to carry out the first of these duties our Commission of the Diocese of California has been divided into the following Committees: Capital and Labor, of which the Rev. Arch Perrin is Chairman; Legislative, of which J. C. Astredo is Chairman; Child Welfare, of which Mrs. G. B. Wright is Chairman, and Town and County, of which Rev. W. A. De Witt is Chairman. These, with other Committees, to be later organized, will keep in touch with their respective departments and will report results. Communications will be welcomed by any of these various departments. Perhaps a little explanation of the work of the Town and County Committee is necessary. It has been a tendency of the Commission to give all its attention to problems of the city, ignoring rural affairs almost entirely. There is splendid work being done in several of the distant towns of the Diocese of California, and of course in other Dioceses of the Province. Everybody should know about this work. Everyone should be considering the problems of the country, which are just as serious as those of the city. We hope to have some interesting studies to present as a result of the work of this Committee.

As a means of carrying out the educational work of the Commission, a series of monthly meetings has been started at which timely subjects are to be discussed. Two of these meetings have been held, at which the problems of the Care of the Feeble-minded and Work Among Prisons have been respectively discussed. An interested group of people attended each meeting and found the addresses most illuminating. The subject of the "Feeble-minded" was discussed by Dr. W. P. Lucas from the medical side and Miss Gail Laughlin from the legislative side. Two things particularly impressed everyone—the tremendous bearing of the subject upon other great problems: prostitution, unemployment, education and intemperance, and secondly, the enormous number of high-grade feeble-minded at large in the community easy for vice exploiters to enslave, retarding the progress of normal pupils in schools, "unemployable" and natural victims to liquor and drugs. For the care of these, little or no provision has been made.

At the April meeting the speakers were Mr. W. H. Nicol, the Adult Probation Officer; Rev. A. C. Shepherd, Chaplain of San Quentin, and the Rev. Arch Perrin, Prison Representative from our own Church. It was encouraging to those who were present to listen to the words of these three men, who spoke from hearts full of sincere love and affection for the poor fellows who have been sent over the bay. Mr. Nicol spoke of his efforts to keep men on probation, giving them every chance to reform before subjecting them to the blight of prison life. Mr. Shepherd discussed his educational work at San Quentin. Day schools and night schools for those who want to improve and four hundred men taking the University Extension Course! Here again the problem of the feeble-minded overlaps. Most of the men have never gone farther than the fourth grade in school and ninety-five per cent of the crimes are directly or indirectly caused by the liquor habit. Figure up the cost of boarding ninety-five per cent of twenty-two hundred men and you will have some idea of what a "luxury" the saloon is in the community.

Rev. Arch Perrin described his work in getting jobs for men who had been paroled.

The Bishop has designated St. Stephen's Church as a Social Service Center. The public meetings will be held on the second Tuesday evening of each month in the Parish Hall. Everyone is urged to attend. The Clergy are especially requested to announce meetings and to distribute cards which will be sent. The Social Service Commission represents the Church. These meetings are for YOU. The May discussion will have as its subject "Social Service Work in Connection with the San Francisco Hospital," on Tuesday, May 8, 1917.

Over against the complaint of the inefficiency of the ministry and the charge that the teaching in the theological seminaries is out of harmony with the practical needs of community life, we should put the work of the Council on Theological Education which held its second meeting at the General Seminary, March 14th.

At the General Convention in St. Louis, direction was given to the General Board of Religious Education to study conditions in Theological Education and prepare a canon to be submitted to the General Convention of 1919.

"The Council on the Education of Postulants and Candidates for the Ministry" is the means by which the General Board carries out the direction. The Council is made up of a number of men appointed at large by the General Board. To these are added representatives appointed by the faculties of seminaries and the Presidents of Provincial Boards of Religious Education.

The Chairman of the Council is Rev. Dr. Harry P. Nichols of Holy Trinity Church, New York City. Dr. Nichols has been an Examining Chaplain for many years in the Diocese of New York. He was the Chairman of a Conference of Examining Chaplains at the time of the General Convention. The Secretary is Rev. William H. Owen, Jr., Trinity Church, Mount Vernon, N. Y.

The Council endeavors to approach the subject without any bias because of the present canons. It asks: "What are the essentials for an effective ministry today and tomorrow?" A good illustration of the desire to economize the student's time and direct his attention toward modern studies, was seen in the debate on "Shall Greek be required?" During the discussion each member was asked to express his opinion. Of the fourteen present, thirteen said that Greek should no longer be a required study but an elective. With most of the members this conclusion did not come easily. One member voiced the general attitude when he said: "While I shall vote for elective Greek, I feel like one burying an old friend."

The Council is proceeding with caution. No conclusions nor votes at this stage are final. Two meetings have been held in New York. The next meeting will be in Chicago in May, when a number of representatives from the Western Dioceses will be called in for suggestions and judgments. Ultimately, by the spring of 1918, some declaration of principles, a suggested curriculum and possibly a proposed canon may be published for the consideration of the Church. It is hoped that this publication will create discussion in Provincial and Diocesan groups and bring about a Church-wide expression of opinion, that in the end any canon presented to the General Convention in 1919 will in some measure reflect the opinion of the Church.

The following members of the Council were present: Rt. Rev. Edwin S. Lines, D. D.; Rev. Harry P. Nichols, D. D.; Rev. William H. Owen, Jr.; Rev. G. G. Bartlett, D. D.; Rev. Wm. L. DeVries, Ph.D.; Rev. Lawrence T. Cole, D. D.; Rev. William E. Gardner, D. D.; Rev. Edward S. Drown, D. D.; Rev. Wm. P. Ladd, Rev. L. M. Robinson, D. D.; Rev. Dickinson S. Miller, D. Sc.; Rev. Charles H. Boynton, Ph.D.; Rev. Lester Bradner, Ph.D.; Mr. George Zabriskie.

Miss Patterson, fondly known as the mother of the Japanese Mission in San Francisco, but more recently identified with the Japanese work in Los Angeles, has been spending a few weeks in the Diocese.

Literature of the Day

Art Studies in the Life of Christ. A. E. Bailey. Pilgrim Press. Boston: 14 Beacon St. $1.50.

A former book by Mr. Bailey was noticed in these pages last February and a very good book it was, "The Gospel in Art." This later one is on the same lines, plentiful illustrations from the great painters, selected with great care and judgment. But it is more technical. It is intended for teaching purposes, "for Senior and Adult Classes in the Church School, in the Y. M. C. A., in Y. W. C. A. and Woman's Club Classes in Religion." In addition or rather instead of the exposition of each picture is a series of questions intended to lead the student to an intelligent appreciation of values. The author, however, seeks to define the dominant note of each picture or rather its message, and what is its worth from a religious point of view. It seems a very large and difficult undertaking, but on the whole the author has worked out his purpose with earnestness and insight, so that the book is not only very attractive but for such teaching purposes as he has in mind it will certainly be of large service.

Why I Believe in Immortality. F. M. Sheldon. Pilgrim Press. 35 cents.

A very daintily got up envelope book and with a good deal that is attractive about its content.

The School of Divine Love. The Science of the Saints in Daily Life. Revd. Jesse Brett. Longmans. $1.20.

Several previous works by Mr. Brett have been noticed in these columns as they appeared and one always turns to them with an expectant but subdued longing. For he is a master in the learning of the spiritual knowledge and there is an atmosphere of stilled quietude around everything he writes which suggests Keble's Christian Year more than anything else, and the peculiar influence it used to exert on many minds—and as a matter of fact does still. The author has been chaplain for many years at All Saints Hospital, Eastbourne, and his ministrations to a long succession of invalids appear to have but led him deeper into the recesses of the spiritual life. "The purpose of the book is to offer some help to those who, already attracted by the love of God, are prepared with good will to go on as disciples." But it is full of help for anyone who is only a beginner in Christ's School, as well as for the one who has gone on through strength to strength till personality seems as if it were about to be merged into veritable union with the Divine, the actual verification of St. Paul—"It is no more I that live but Christ that liveth in me." It is in every sense a good book and one of the sort that is turned to continuously and always kept at hand.

Splinters from the Cross. Ruth E. Priestly. Practical Thoughts for Those in Pain and Sorrow. Longmans. 65c.

One is disposed to question the felicity of the title, but with a book like this the aim of it ought to turn away captiousness. It is what it professes to be and the fact that it has gone through three editions proves that it has been tried and not found wanting. The profits of the book go to the "upkeep of a Hospital for wounded soldiers at Harrogate, founded by a Russian Duchess."

The Riches of Prayer. By the Author of the "Splendour of God." Longmans. 90c net.

One of a series of four by the same writer, beginning with the "Splendour of God," a "desire to state the Fundamental Principle on which the whole Structure of religion is based, the Essential Reality of God and our Relation to Him. The Riches of Prayer, the same Principle applied to one function of the Spiritual Life, that of Prayer." Full of wise counsel, of safe guidance, of efforts to stir into action the dormant impulses of prayer, the book may be a priceless help to the steady consistent upkeeping of the soul's life. Many do not think that counsels about prayer are in any way necessary. They argue that when the spirit is stirred within a man, words and matter will break forth and flow on spontaneously. That is true. It is also true that such an overflow is apt to spend itself in one wild gush and then subside. Prayer, individual prayer, needs to be shaped and guided, kept in order just as the prayers of worship need to be. And this book will be a real help in that direction. For every soul at one time or other needs close guidance and much kindly counsel.

Come Unto Me. Considerations on St. Mark's Gospel. For use in Lent and other times. F. I. Harrison. Longmans. $1.20 net.

The content is a blending of meditation and exposition, but the aim of the author is to "use St. Mark's Gospel as the basis of personal revelation from Him who invites and as personal guidance to Him who responds." The book is faithful to this purpose throughout. It is admirably adapted to be a help to meditation—so much talked about, so little or so fitfully resolved into practice. The book is very good also for Readings in Church during Lent or any other special time for the matter of that. Last but not least, it will help the lay student of Mark to a clearer apprehension of this Gospel.

Before the Morning Watch. E. A. Tremouger, Rector of Quarley. Longmans. 90c net.

For some years past the Bishop of London has selected a book for devotional reading in Lent, writing the Introduction in each case. Needless to say, these books are not only in every way fitted to the immediate purpose, but are of permanent value to the very many who seek for something that will help to deepen the spiritual life and reveal more and yet more of the love of Jesus for the souls of those He came to redeem by His Life and His Cross. There are many who weary of the platitudes, void of substance, that form so large a part of the well meant religious literature of the day, hunger after something that will minister real help, in Lent especially, but all the year round. The author is not known as a writer but is known as a tireless worker among the poorest of the London poor, six years "devoted labour," and another six years as Head of the Oxford House in Bethnal Green, together with the oversight of a large parish. From all this it became necessary that he be relieved for a time for such "spiritual rest and refreshment as he might find in a country parish. This book appears to be one of the results. It is a course of Meditations on Psalms 130, 'Out of the Deep.'" It is easy to see how the pain and stress and unspeakable sorrow that marks life in England in these awful days has penetrated the writer through and through, moving him with earnest desire to be of enduring help by kindling trust in Him who bears the world's sorrows and has plenteous refreshment for the weary and heavy laden who will make an effort to struggle out of their depths to the foot of His Cross. There is no need for any minute analysis of the book. The Bishop's commendation is enough, for he weighs his words. But the value of a book of this kind can only be tested by constant and prayerful use of it, and for that test it is unreservedly commended to the readers of this notice.

LENTEN NOON-DAY SERVICES.

This year's efforts for a Noon-day Service have been exceedingly helpful and successful, when we think of the extreme pressure brought upon the business community, California Street has probably never had its time and energies so sorely tried; and to expect men to drop affairs, even for the brief space at noon, was asking a great deal.

Nevertheless, the men did come and in goodly numbers, too, and everybody was well repaid for the effort, thanks to the Clergy who so willingly gave of their time and zeal.

The following is reprinted from San Francisco Daily Commercial News:

The Noonday Lenten meetings held daily except holidays and Sundays at the Chamber of Commerce, California Street, closed Saturday last after a most successful season, the attendance was larger than last year, showing a steady growth of interest. The meetings were held under the auspices of the Brotherhood of St. Andrew, and have been in charge of George H. Andruss, to whose zeal and energy their success has been in large measure due. At the close of the Saturday service the following resolutions were unanimously adopted:

Resolved, That we feel very grateful to the Merchants Exchange for the use of this room by which it has been made possible to have the great pleasure of these noon-day meetings;

That our hearty thanks are due and are hereby extended to the several speakers who have conducted the meetings for this Lenten season of 1917; that we would acknowledge the manly efforts made by the Brotherhood of St. Andrew for again furthering the plan and arranging the details by which this immediate community has been privileged to hear and enjoy the brief daily efforts made to glorify our Heavenly Father, and to make this humble effort to extend His Kingdom.

We would thank Sherman, Clay & Co. for the loan of this beautiful chapel organ, and express our pleasure to the organist for his faithful services, and would acknowledge the help of many contributors who have so willingly defrayed the incidentals attendant upon such a series of services. And may all that has been said and done in these meetings redound to God's glory.

The Rev. Fletcher Cooke will officiate at Salinas during the month of May.

CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
Clothing for Clergymen
COX SONS AND VINING
72 Madison Av., New York

WHAT IS YOUR CHILD LEARNING?

Much of the child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners, and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindliness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are probably never quite eradicated. Men who as children were accustomed to hearing uncouth language still lapse in manhood into this fault, however well educated they may become, and the same is true of physical mannerisms and even of the mental attitude. If a child grows up among people who are scolding, fault-finding, complaining, or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

R. GEISSLER,
56 West 8th Street, New York.
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,
Embroideries, Fabrics
MEMORIALS FOR THE CHURCH AND CEMETERY.
TRADE MARK.

CHURCH EMBROIDERY
ST. MARY'S GUILD
Trinity Church, corner Gough and Bush Streets, San Francisco
Meetings Fridays from 2:00 to 5:00 p. m. Orders taken for Altar Cloths and Altar Linen, Book Marks, Stoles, Surplices, Hangings, etc. Address
MRS. H. GULLIXSON
Duboce Apartments, San Francisco
Telephone Market 5431

GOOD FRIDAY OFFERINGS.

For Jerusalem and the East Mission.

Received by the Treasurer of the Diocese: San Francisco—Grace, $63.47; St. John's, $8.00; St. Luke's, $96.30; Holy Innocents, $2.85; St. James, $5.30. Oakland—St. John's, $5.50; St. Peter's, $17.50. Berkeley—St. Mark's and Chapels, $30.62; Centerville, $30.00; Ross, $5.30; Sausalito, $3.35; Burlingame, $1.75; Del Monte, $13.70; Los Gatos, $7.00; Pacific Grove, $11.15; Palo Alto, $17.50; Salinas, $2.00; Santa Cruz, $11.00; San Jose, Christ, $1.00; San Mateo, $11.40; Saratoga, $2.35. Total, $320.04.

An Offering should be taken on Whitsun Day, May 27th, for the Episcopal Endowment Fund.

SYCAMORE FARM FOR SALE
Home of the late John A. Bunting. Centerville, Alameda County. Ideal Country Estate with city conveniences. About 40 acres, richest soil. Over 2000 Apricot trees. Splendid water rights. Apply to Thos. Palache, 100 Sansome Street, San Francisco.

WELLS FARGO NEVADA NATIONAL BANK
OF SAN FRANCISCO
Established 1852
CAPITAL AND SURPLUS
$11,000,000
NEW ACCOUNTS INVITED
SAFE DEPOSIT BOXES FOR RENT
N. E. COR. MONTGOMERY and MARKET STREETS

BUREAU OF INFORMATION AND SUPPLY,

Diocesan House, 1217 Sacramento Street, San Francisco.

Altar and Processional Crosses, Vases, Alms Basins, Bread-Boxes, Cruets, Candles, Altar Desks, Candlesticks and Branches, Baptismal Shells, Candle Shields, Breads, Baptism and Marriage Books and Certificates, Confirmation Manuals and Certificates, Hymnals with Music, Chant and Service Books, Communicants' Manuals, Prayers and Hymnals, Sunday School Supplies, Offering Envelopes, Fonts, Church Furniture and Furnishings. Anything needed procured if not in stock.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

"On the Mount of Intercession," a vest-pocket book of devotions, 15 cents—2 for 25 cents.

Brass Rings for Banners or Processional Crosses, $1.75 per set.

We are prepared to submit designs for Memorials of all kinds; for Altar and Church Furniture; and Brass, Silver or Plated ware.

Shopping for country Parishes or Church people.

Next month we will announce a clearance sale of books.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

FOR SALE.—Owing to change of plans, one of the most desirable lots in the best section of Cypress Lawn Cemetery, including perpetual care, is offered for sale. Area approximately 1167 sq. ft. For further particulars apply at room 707 Holbrook Building, 58 Sutter Street, San Francisco, or Phone Sutter 3200, local 100.

MEMORIAL WINDOWS
IN ENGLISH STAINED GLASS
By HEATON BUTLER & BAYNE, London
ALSO THE PRODUCTIONS OF
THE GORHAM STUDIOS
Tablets, Altars, Lecturns and Church Furnishings in Gold, Silver, Brass, Bronze, Marble or Wood.
EUCHARISTIC VESTMENTS, PRAYER BOOKS, BIBLES, ETC.
WE INVITE A COMPARISON OF VALUES
SPAULDING & CO.
Representing The Gorham Co's Ecclesiastical Department
JACKSON BOULEVARD AND STATE STREET, CHICAGO, ILL.